

THE CHINESE RECORDER AND MISSIONARY JOURNAL.

Published Monthly by the American Presbyterian Mission Press,
18 Peking Road, Shanghai, China.

Subscription \$3.50 (Gold \$1.75) per annum, postpaid.

VOL. XXXV.

SEPTEMBER, 1904.

NO. 9.

Some Thoughts on Missionary Work in China at the Present Time.

BY REV. D. E. HOSTE.

THERE can be no doubt that China, at the present time, presents a vast opening for missionary effort.

I need not here do more than allude to the marked and widespread change in the attitude of all classes throughout the country towards us and our work. In place of the sullen indifference and scornful hostility of former days, we find on all hands a willingness, and even in many cases a desire, to learn what the teachers from the West have to impart.

The intercourse which we as missionaries have with the people soon shows us that this interest on their part is chiefly, if not entirely, based upon considerations affecting their political and commercial life and progress. The ease with which the Boxer movement was overthrown in 1900, and the flight of the Court to Si-an, have convinced a large number of the Chinese that they have much to learn from Western nations, and that, if their national dependence and prosperity are to be secured, no time must be lost in acquiring such knowledge as will enable them to place themselves abreast of the rest of the modern world.

This change on the part of the people, regarded from a missionary point of view, has both its value, and also its drawbacks. There can be no doubt that it affords us a great opportunity of making known to them, both through preaching and through the circulation of books, the truths revealed in

the Scriptures which we have been entrusted to deliver to them. And this is true, not only at the coast ports but also, to a greater or less extent, in most of the provinces throughout the empire.

It is a common occurrence now for missionaries, working in the interior, to receive invitations, both from gentry and tradespeople in neighbouring cities, to come and teach them the Western religion; halls for this purpose being provided by those giving the invitation. I have advisedly used the words "Western religion" in the above sentence, because the desire which is felt to learn is not on account of any intelligent appreciation of the Christian faith as such. This, in the nature of the case, is impossible, seeing that next to nothing is known about it. As I have already said, they recognise that the West has sources of power which hitherto they themselves have missed; and, as the missionaries, in their eyes, stand as the representatives of the West, and are almost the only people at present accessible, it is to them that they turn for instruction.

How is this situation to be best turned to account for the fulfilment of our definite commission as preachers of the gospel and teachers of Christian truth? If we merely lend ourselves to the desires of the people for instruction in such Western learning as will enable them, individually, to improve their material condition, and, nationally, to rehabilitate themselves amongst the nations, then it is quite certain that we shall have vast and growing numbers of people willing and eager to learn these things from us, and we shall, in course of time, become, to a considerable extent, the means of introducing Western methods into this country. This, however, is quite another thing from planting true and living Christianity in it.

It is not necessary now to discuss the question whether the westernising of China is in itself to be desired or not. Like most subjects affecting a large portion of the human race, it is a complex one, and needs to be considered not only in relation to its effects upon the Chinese themselves but also in the light of its bearings upon the rest of the world. There are some obvious considerations in its favour. The most superficial acquaintance with the state of China makes it evident that a vast amount of human suffering and loss of life can be prevented by the dissemination of Western knowledge and its intelligent application to the conditions of the country.

Modern engineering, for instance, would unlock enormous stores of mineral wealth and would provide for carriage of food on a far larger and more efficient scale than is at present possible. No man of ordinary humanity can travel through China without being mournfully impressed with the fact that this people perish for lack of knowledge, not only spiritual and moral, but also mechanical and scientific. On the other hand, no thoughtful man can consider without misgiving the possible results to the human race of this empire, with its huge population and vast resources, taking its place amongst the organised military powers of the world. As we all know, the vision of this has disturbed the minds of some of the leading men of action in the Western world, and modernised China has appeared to them as a portent that menaced the rest of civilised mankind.

We, as missionaries, however, are not called upon to decide this question; our concern is with a problem far higher and of even greater importance. What we have to consider is, how are we, in the face of the present situation, to fulfil the solemn responsibility which rests upon us to make known to this people the Gospel of Christ, and to found His church amongst them?

I need not occupy your time by drawing attention to what, I think, we all recognize, namely, the distinction between the benefits which can be imparted to China through instruction in Western learning and science and those to be obtained through and from the gospel. The distinction is indeed a vital one. The Creator has given to man certain natural powers of mind and body, through the exercise of which he is intended and is able to investigate and turn to account the forces and resources of nature. In this way the various arts, sciences and industries have, in course of time, been developed with corresponding increase in the material comfort and intellectual and artistic enjoyment of mankind. Such progress is, of course, in accordance with the divine intention, and, when applied to lawful and beneficent ends, is a source of immense benefit to the human race. It is not, however, necessarily dependent upon Christianity; some of its greatest achievements, indeed, have been the work of non-Christian races. We find, for instance, at the present day that in literature the great master-pieces of the classic authors of Greece and Rome still hold the field as models for the

instruction of the young men in the colleges and universities of our homelands. Nor have the sculpture and architecture of ancient Greece yet been surpassed.

These things are not "the kingdom of God," as those words are used in the New Testament. It is quite true that, in the long run, man's natural powers will be at their best, and therefore his progress, material and intellectual, will be greatest when his moral and spiritual condition is right. Clearly, right living conduces to sound nerves and brains as well as strong and healthy bodies, and in this sense Christianity, as it produces this right condition, is favourable to the highest and best development of natural progress.

The fundamental fact, however, upon which the servant of Christ takes his stand is contained in the words of his Lord and Master, "Except a man be born again, he cannot enter the kingdom of God." The Old and New Testaments are in a very real way simply an expansion of this pregnant sentence. In varied language they reiterate the great cardinal truths that man by his sin has become alienated from the life of God, that his moral condition is one of enmity against God, that his spiritual state is one of death and corruption in the sight of God, and that nothing short of redemption through our Lord Jesus Christ, and regeneration by the Holy Ghost, can lift him out of this awful condition and place him in right adjustment with his Creator.

Bear with me as I dwell upon what are to us the very elements of Christian truth, reference to which may appear superfluous to some. Their practical bearing, however, upon our own attitude as missionaries to the Chinese at the present time furnishes an excuse, if such be needed, for drawing attention to them, if only for a few minutes. My desire is, briefly, to emphasize the fact that the starting-point of progress in the kingdom of God is regeneration through the Holy Ghost, and that, therefore, our work from its commencement is on a supernatural and not a natural plane. It is clear that if an individual or community is not in a right relationship to God, then whatever progress may be made in the domain of the intellect and other natural powers, the end of that individual or community must, in the nature of the case, be ruin. Again, the only way in which we shall secure the complete as well as lasting development of human life, whether in an individual or in a community, is by bringing them, to

begin with, into right relationship with God. That is to say, the two great facts of man's guilt as a sinner and his bondage to the power of sin must be faced and dealt with.

Whilst, of course, as teachers of Christianity, we all recognise these truths, there is, if one may speak for others, a real danger lest the very opportunities which now present themselves for imparting to the Chinese intellectual benefits should cause us, perhaps without realising it, to allow this latter to become in practice our objective and so cause us to come short of that which should be essentially our aim as missionaries. There is much truth in the German proverb: "The good is the enemy of the best." We shall do well to see to it that whatever be the means and methods which God may lead us to employ, we keep before us as our direct aim and object the salvation of the Chinese through the forgiveness of sins and the regeneration of the Holy Ghost. Woe is unto us if we preach not the gospel!

I need scarcely say here that I do not intend to touch the question of the methods by which we seek to bring the Chinese to repentance towards God and faith in our Lord Jesus Christ. We shall probably all agree that such discussions are both foolish and futile. Different methods suit different men, and this great country has room for and needs variety of agencies. What is on my heart to-day is, with all respect and with all earnestness, to remind you, as well as myself, of our sacred commission and of the solemn responsibility which God has placed upon us in connection with it. Do we realise sufficiently that we have been put in trust with the gospel by God, to whom we shall have to render an account of our stewardship? Let me repeat, this is no question of the means we employ, but of the aim which practically and directly we keep before us; and by the attainment or non-attainment of which the real success and value of our work as missionaries will ultimately be measured. Let us also remember that the movements which, as a matter of fact, have ultimately been most fruitful in the intellectual and material benefit of the community, have been those which primarily aimed at the spiritual good of men. In England the history both of the Society of Friends and that of the Methodists at once occurs to the mind as instances.

In connection with this subject of how to make our several forms of work most effective for the direct spiritual good of

this people, I venture to bring before you one or two thoughts of a practical nature, which have no doubt at times occurred to some amongst you as well as to myself. I think we shall all agree that the needs of a country like China can, in practice, be best provided for by a number of organisations, each framed with a view to more specially taking in hand one particular department of work. Experience seems to show that the sum total of efficient result is best secured by division of labour and concentration of effort. For instance, greater and better results will, as a rule, be obtained from the labours of two men: one definitely undertaking the preparation of Christian literature, the other direct evangelistic work, than by each of the two attempting to do both. Again, the qualifications requisite for the carrying on of educational institutions are different from those required by men who spend their lives preaching to the people. As a matter of fact the missionary body as organised in China to-day does, to a considerable extent, give expression to this line of thought. The question which seems deserving of consideration is, whether, whilst frankly recognizing this principle of division of labour and the consequent desirability of each organization concentrating itself upon the prosecution of the work for which it has been framed, there is not room for some action by which we can mutually supplement each other's efforts for the common end of China's good. Allow me to illustrate my meaning. There are in the same city or district two missions, one possessing workers specially qualified for the training of boys and young men, the other having in its ranks a man more than ordinarily gifted as an evangelist. Could not much good be done if an arrangement were made for the holding of a special mission by the said evangelist amongst these young men? This is not a novel suggestion. It has, indeed, been acted upon more than once in various parts of the country with excellent results, but I would ask you all prayerfully to consider if it might not, with great advantage, be extended. A further great good would incidentally accrue from our doing so. With the increased intercourse between various types of workers, thus brought about, a corresponding growth of mutual appreciation and sympathetic interest in each other's labours would be fostered. Our hearts and minds would be enlarged and warmed and we should be lifted nearer to the realization of the ideal of unity of heart and purpose combined with diversity

of operation. We should be saved from the rather chilling mistake of supposing that because another society or mission does not do the particular work in which we are engaged, therefore they do not sympathise with it. Clearly there are certain obvious limits within which this interchange of mutual help and co-operation must be kept. A given organisation would not be justified in crippling or interfering with the prosecution of its own particular work in order to supplement the efforts of another form of agency, but with this proviso one cannot help feeling that there is room for a co-ordination and more perfect adjustment of the energies and gifts amongst us as a missionary body which in this way could be turned to better account than is, perhaps, the case at present.

It will be by the cultivation of practical fellowship and mutual helpfulness amongst ourselves as missionaries that we shall succeed in bringing about the essentials of unity amongst the Chinese churches, the desirability of which, as an ideal, we all recognise. It is possible to mistake counters for current coin. Well-meant schemes may be drafted for unification of the churches, but we need to remember that in the long run the actual facts as touching the personal relationships of the individuals concerned will decide the situation. Real unity amongst Christians of the present day is probably far more hindered by mutual prejudices and mistrust, the outcome of ignorance and misconception concerning each other's work and standpoint, than by the official separation of our several ecclesiastical folds. Alas! too, is it not to be confessed that if we were more governed by the Christian precepts to "in honour prefer one another," and "in lowliness of mind to esteem others better than ourselves," our common action would be more fruitful and effective than it is? "Take heed that ye despise not one of these little ones" is a warning uttered by our blessed Lord Himself, and in the Old Testament we have the corresponding saying of Solomon: "He that is void of understanding despiseth his neighbour." We are commanded to "honour all men," and we may be quite sure therefore that contempt for others, especially our fellow-Christians, is an indication of our own littleness and folly.

And may we not as fellow-servants of the Lord Jesus Christ, set apart by Him to this great and glorious enterprise of carrying on His work in China, also take to ourselves the words of the great Apostle? "Let us consider one another to

provoke to love and to good works." There is a widespread desire amongst us as a missionary body that divine blessing and increase should be granted to us in our own labours during the next three years. Let us, whilst we give ourselves to constant and earnest prayer on this behalf, not fail to do what in us lies, by such practical measures as are open to us, to turn to the best account such forces as we already possess.

The Motive of the Missionary Enterprise.

BY REV. ARTHUR J. BROWN, D.D.,

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THAT the motives which prompt to missionary effort are powerful is evident. No weak motives would lead thousands of earnest men and women to spend their lives among uncongenial peoples far from the associations and the opportunities of home and country, nor would weak motives induce the Christians of Europe and America to give millions of dollars annually for the maintenance of the missionary enterprise. In fact various motives are involved. Some operate upon one class of minds and some upon another, and all of them do not appeal with equal force to the same person. For convenience they may be divided into two main classes—primary and secondary—though this classification is arbitrary and though there may be differences of opinion as to the class to which certain motives properly belong. Something depends upon the viewpoint.

I. The following motives, which undoubtedly are influential with many Christian people, may nevertheless be classed as secondary :—

a. The Philanthropic Motive.—This is stirred by the consciousness of human brotherhood and the natural desire to relieve the appalling suffering and ignorance which prevail throughout the heathen world. Christ is the Great Physician now as of old. As we see the prevalence of disease, and misery, the untended ulcers, the sightless eyes to which the surgeon's skill could bring the light, the pain-racked limbs pierced with red hot needles to kill the alleged demon which causes the suffering, and the fevered bodies which are made ten times worse by the superstitious and bungling methods of treatment,

our sympathies are profoundly moved and we freely give and labor that such agony may be alleviated. Medical missions with their hospitals and dispensaries strongly appeal to this motive, as do also educational missions with their teaching of the principles of better living. The gospel itself is sometimes preached and supported from this motive, for it is plain that the sufferings of men are diminished and the dignity and the worth of life increased by the application of Christianity to human society.

b. The Intellectual Motive.—Missionaries have vastly increased the world's store of useful knowledge. They have opened to view scores of hitherto vaguely known lands. They have probably done more than any other class of men to extend knowledge of the earth's surface and its inhabitants. Geography and ethnology, entomology and zoology, botany and kindred sciences gratefully enroll the names of missionaries among their most successful explorers.

c. The Commercial Motive.—Some business men frankly assign this as the reason for their gifts. The missionary in the typical heathen land is representative of a higher civilization. His teaching and his manner of living incidentally, but none the less really, create wants and introduce goods. He lights his house with a lamp, and straightway thousands of the natives become dissatisfied with a bit of burning rag in a dish of vegetable oil. So foreign lamps are being used by millions of Chinese, Japanese, Siamese and East Indians. The missionary marks time with a clock, and German, English, and American firms suddenly find a new and apparently limitless market for their products. He rides a bicycle on his country tours, and the result is that to-day the bicycle is as common in the cities and even many of the villages of Siam and Japan as it is in the United States. His wife makes her own and her children's dresses on a sewing machine, and ten thousand curious Chinese, Japanese and Laos are not satisfied till they too have sewing machines. And so the missionary opens new markets and extends trade. He has been one of the most effective agents of modern commerce, not because he intended to be, not because he reaped any personal profit from the goods which he introduced, but because of the inevitable tendencies which were set in motion by the residence of an enlightened family among unenlightened peoples. And this appeals to some minds as a motive of missionary interest. It begets hundreds of

addresses on the reflex influence of foreign missions and it undoubtedly secures some support for the cause from those who might not be responsive to other arguments.

d. The Civilizing Motive.—This is closely allied to the preceding motives. In the ways that have been indicated and in others that might be specified, the missionary is "the advance agent of civilization." As the product of centuries of Christian civilization with all its customs and ideals he appears in a rude village of Africa. He opposes slavery, polygamy, cannibalism and infanticide. He teaches the boys to be honest, sober and thrifty, the girls to be pure and intelligent and industrious. He induces the natives to cover their nakedness, to build houses, to till the soil. He inculcates and exemplifies the social and civic virtues. His own home and his treatment of his wife and daughters are an object lesson in a community which had always treated women as a slave. The inertia of long-established heathenism is hard to overcome, but slowly it yields to the new power, and the beginnings of civilized society gradually appear. Volumes might be filled with the testimonies of statesmen, travellers, military and naval officers to the value of missionary work from this viewpoint. Ask almost any public man to preside or speak at a great missionary meeting, and he will probably respond with an address in which he will enlarge upon this aspect of missionary effort. The British officials in India have been outspoken in their praise of the civilizing influence of missionaries in that country. Darwin's testimony to the usefulness of missionary work in the South Seas is another classic illustration and hundreds of others might be cited. Dr. James S. Dennis has collected a vast mass of facts bearing on this subject in his noble volumes on "Christian Missions and Social Progress" and the cumulative power of this class of evidence is doubtless a large factor in the growing respect for missions in the public mind.

e. The Historical Motive.—With many people of the utilitarian type, this argument from results is the most decisive. They want to see that their money accomplishes something, to know that their investment is yielding some tangible return. They eagerly scan missionary reports to ascertain how many converts have been made, how many pupils are being taught, how many patients are being treated. To tell them of successes achieved is the surest method of inducing them to increase their gifts. Mission Boards often find it difficult to sustain

interest in apparently unproductive fields, but comparatively easy to arouse enthusiasm for fields in which converts are quickly made. The churches are eager and even impatient for results. Fortunately in many lands results have been achieved on such a magnificent scale as to satisfy this demand. But in other lands, not less important, weary years have had to be spent in preparing the soil and sowing the seed, and hard-working missionaries have been half-disheartened by the insistent popular demand for accounts of baptisms before the harvest time has fairly come.

There is apparently a growing disposition to exalt this whole class of motives. The basis of missionary appeal has noticeably changed within the last generation. Our humanitarian, commercial and practical age is more impressed by the physical and temporal, the actual and the utilitarian. The idea of saving men for the present world appeals more strongly than the idea of saving them for the next world, and missionary sermons and addresses give large emphasis to these motives. We need not and should not undervalue them. They are real. It is legitimate and Christian to seek the temporal welfare of our fellow-men, to alleviate their distresses, to exalt woman and to purify society. It is, moreover, true and to the credit of the missionary enterprise that it widens the area of the world's useful knowledge, introduces the conveniences and necessities of Christian civilization and promotes wealth and power, while it is certainly reasonable that those who toil, should desire to see results from their labor and be encouraged and incited to renewed diligence by the inspiring record of achievements. But these motives are nevertheless distinctly secondary. They are effects of the missionary enterprise rather than causes of it, and the true Christian would still be obliged to give and pray and work for the evangelization of the world even if not one of these motives existed.

What then are the primary motives of the missionary enterprise? Three may be briefly enumerated.

(a). *The Soul's Experience in Christ.*—In proportion as this is genuine and deep, will we desire to communicate it to others. The man who feels that Christ is precious to his own heart and that He has brought strength and blessing into his own life, is immediately conscious of an impulse to give these joys to those who do not have them. Expansion is a law of the spiritual life. The inherent tendency of Christianity is to propagate

itself. A living organism must grow or die. The church that is not missionary will become atrophied. All virile faith prompts its possessor to seek others. That was an exquisite touch of regenerated nature and one beautifully illustrative of the promptings of a normal Christian experience which led Andrew, after he rose from Jesus' feet, to first find his own brother Simon and say unto him: "We have found the Messiah; and he brought him to Jesus." No external authority, however commanding, can take the place of this internal motive. It led Paul to exclaim, "Woe is me if I preach not the gospel." It made him plead "with tears" that men would turn to God; to become "all things to all men, that 'he' might by all means save some;" to speed from city to city, the burden of his preaching evermore—"We pray you in Christ's stead, be ye reconciled to God." Because this is one of the primary motives of missions, the cause chiefly depends, humanly speaking, upon the piety of the church. Other motives may, and often do, help for longer or shorter periods. But the real and permanent dependence must be upon a spiritual experience with Christ so rich and joyous that it makes missionary effort the natural and necessary expression of its life.

(b). The World's Evident Need of Christ.—The fact that the heathen are morally and spiritually debased is not, indeed, of itself sufficient to beget a strong desire to help them, but the fact that they need Christ and that we have Christ, does beget such a desire in a rightly constituted mind. If we have any knowledge which is essential to the welfare of our fellow-man, we are under solemn obligation to convey that knowledge to him. It makes no difference who that man is, or where he lives, or whether he is conscious of his need, or how much inconvenience or expense we may incur in reaching him. If we can help him, we must get to him. That is an essential part of the foreign missionary impulse. We have the revelation of God which is potential of a civilization which benefits man, an education which fits him for higher usefulness, a scientific knowledge which enlarges his powers, a medical skill which alleviates his sufferings, and above all a relation to Jesus Christ, which not only lends new dignity to this earthly life, but which saves his soul and prepares him for eternal companionship with God. "Neither is there salvation in any other." Therefore we must convey this gospel to the world. Christ simply voiced the highest and holiest dictates of the human heart when He summoned His

followers to missionary activity and zeal. We do not hear so much as our fathers heard of the motive of salvation of the heathen. That consideration appears to be gradually drifting into the background. Our age prefers to dwell upon the blessings of faith rather than upon the consequences of unbelief. And yet if we believe that Christ is our life, it is difficult to avoid the conclusion that without Christ is death. Various statements and figures are used in the New Testament to express the condition of those who know not Christ, but whether they be interpreted literally or figuratively, their fundamental meaning is as plain as it is awful. Jesus came "to save" and salvation is from something. Nothing is gained but much is lost by ignoring facts, and the appalling fact that men are lost without Christ, is a motive of the first magnitude for trying to save them.

(c). The Command of Christ.—"Go ye into all the world and preach the gospel to every creature." If this were the only motive, foreign missionary work would be a mechanical performance of stern duty, the missionary merely an obedient soldier. But taken in connection with the preceding motives, it adds to them the impressive sanctions of divine authority. For Christ's Word is not a request. It is not a suggestion. It leaves nothing to our choice. It is an order, comprehensive, unequivocal, ending all argument, silencing all cavil—a clear, peremptory, categorical imperative—"Go." Such a command dispels all possible uncertainty, removes any misgiving, and, for those who need it, reduces the question of missionary effort to one of simple obedience to our Lord and King.

These are and must ever remain the supreme motives of the missionary enterprise. They have inherent and independent force. Whether men are civilized or not, whether they trade with us or not, whether present results are few or many, the Christian church must continue its missionary work. The results of a hundred years of missionary effort are most encouraging, but if they were not, it would make little difference. The man who knows that he is working for God and in obedience to God, is not controlled by worldly ideas of success. He is content to leave results with God, knowing that His Word will not return to Him void. After Judson had been toiling for years in Burmah without making a single convert, someone wrote to him asking what the prospects were, and he flashed back, "As bright as the promises of God!" When ten years of labor in Bechuana had failed to accomplish any visible result, Mrs. Greaves,

of Sheffield, wrote to Mary Moffett asking what she needed, and that heroic woman answered : "Send us a communion service." Temporary defeat has no power over the true missionary. With Lincoln when taunted with the defeat of his plans, he exclaims, "Defeat! If it were not one but one hundred defeats I should still pursue the same unchanging course." To His own generation Christ's life was a failure. So was Paul's and Peter's and Stephen's. But later generations saw the rich fruitage. Like them, the true missionary toils from motives which are independent of present appearances. If Jehovah is the only true God, the whole world ought to be told about Him. If Jesus Christ is our salvation, He can be the salvation of others, and it is our imperative duty to carry or send the good news to them. There may be questions as to method, but no objection lies against the foreign missionary enterprise which does not lie with equal force against the fundamental truths of the Christian religion.

The foreign mission cause is at some disadvantage as compared with the other enterprises in which the church is engaged in that it cannot make so strong an appeal to patriotism or self-interest. The foreign missionary impulse is really the Christ impulse. It is prompted by no selfish motive. It summons us to toil and sacrifice for races which are beyond our sight and touch and for which we naturally feel but little concern, especially as they ordinarily cling to their old faiths and sometimes resent our well-meant efforts. In these circumstances foreign missions can effectively appeal only to those motives of glad obedience and unselfish love which prompted Christ to seek a lost race. Indeed the Master plainly declared to His disciples, "As the Father hath sent me into the world, so send I you into the world." But to these motives it does appeal as the wretchedness and guilt of old appealed to the heart of infinite love. The missionary advocate makes a grave mistake when he bases his appeal solely on financial needs. The fact that an enterprise wants money is not a sufficient reason why it should receive it, nor is the begging argument apt to secure anything deeper than the beggar's temporary dole. Our appeal should be based on those high motives which center in our relation to the Saviour's love and presence and command.

Paul said : "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." "For Jesus' sake !" That is the spring of all holy living, of all noble

endeavor, of all large achievement. "For Jesus' sake" God has forgiven our sins. "For Jesus' sake" the missionary goes into distant lands. "For Jesus' sake" he toils and prays for the salvation of his fellow men. And "for Jesus' sake" Christians at home ought to sustain those who go. The searching and tender words of Christ to Peter comprehend the whole matter. "Lovest thou me?" then "feed my sheep."

Comparative Religion and the Missionary Argument.

BY REV. C. W. ALLAN, HANKOW.

THE study of Comparative Religion has in the present day become exceedingly popular. But although at this time pursued with much zest and interest, it is not a new subject of enquiry. Ever since the time of the Hebrew prophets, comparisons and contrasts have been drawn, but it is only of late years that the great religions of the world have been viewed in a sympathetic spirit.

In recent years various causes have combined to make this study popular. The interpretation of the inscriptions of nations long since passed away, the investigations of the literatures of the great countries of the East, have all combined to attract the interest of studious minds to this branch of knowledge.

But perhaps the chief reason why this subject has gained popularity is because religion is a matter of interest and importance second to none. Man is a religious being, and the study of comparative religion appeals to those faculties of his higher nature which serve to show his connection with, and dependence upon, the supernatural.

Christians pursue this study from a definite standpoint. They assume at the outset that the Christian revelation is unique, that it stands superior to all the natural or supernatural manifestations which are the parts or whole of any other system of religion. Although this is the case yet the believer in Christianity can pursue this study with unbiassed and unprejudiced mind. The very strength of his conviction of the superiority of the religion of Jesus Christ ought to make him tolerant and fair in the criticism of other systems.

The result of the study of comparative religion has been, on the part of some, a desire to place the so-called universal reli-

gions on a level with each other. To certain minds the Christian religion does not commend itself in any way superior to the systems that have influenced so many of the nations of the world. If this attitude was simply that of a few scholars moving in a limited circle of scientific study, there would not be much cause for alarm, but unfortunately a criticism of this sort takes hold of the popular mind, and many there are who, without any investigation and study on their part, are prepared to say glibly that all religions are alike, and that their influence and usefulness are determined by geographical conditions.

We who are missionaries have a firm conviction that the gospel we preach is the content of a religion in every way superior to that which has confronted us in this empire. I should like in this paper to indicate wherein lies its superiority. I do not claim originality for anything said; these remarks are simply the result of a fair amount of reading on the subject in question.

Dr. Carpenter in his Bampton Lecture, "The Permanent Elements of Religion," points out that the elements which give the essential features of any enduring system of religion are three, viz., Dependence, Fellowship, and Progress; he also shows that these elements are present in the three universal religions—Islam, Buddhism, and Christianity—so called because they represent three-fourths or more of the whole human race. Then how does Dr. Carpenter prove the superiority of Christianity? His position is this, that unless a religion possesses, not as an after-attainment but originally, the power of supplying the three elements above named, it cannot claim the attention of all men and aspire to universality. The question then is put: are these three elements in the universal systems found in them as afterthoughts or acquisitions, or are they found in them essentially? If they are the essentials in any one of these religions, then that religion fulfills the condition imposed and has in it that which will render it permanent and universal. If the contrary, then that religion lacks those requirements that will constitute it a power on earth for good. It is shown that neither Islam nor Buddhism have these elements as essential parts of the whole, but they are acquisitions, afterthoughts, born of necessity arising from the inadequacy of the system to satisfy the mind and heart of man. One more question remains. Are these elements indigenous to Christianity? A survey of New Testament doctrine will serve to show that they are root

principles and that without them Christianity would be a mere name.

But it is not sufficient for the purpose to conclude that because our holy religion has elements in esse, which are only accretions in other systems, therefore it is superior in every way and the only religion worth propagating. The missionary argument must rest on a broader and more solid foundation.

We are prepared to admit that the relation of the Christian religion to other systems is not one of pure negation. We acknowledge that no theory or system that has attained in any way to a certain degree of universality, that has exercised a powerful influence over men's minds, is ever altogether false; on the contrary, it gains its power from the fact that some aspect or portion of truth is an integral part, however distorted it may be. Dr. Orr says that the Christian religion is "really the higher truth which is the synthesis and completion of all the others", and it is only fair for us to recognise, as far as we can, the elements of truth in the other systems of the world which are seen in their full glory in Christianity. From this standpoint, then, we view and respect the religious ideas and moral precepts of the ethnic creeds. We appreciate the aspirations and ideals presented there and recognise the expression of the deep desires of the human heart.

The great peculiarity of the Christian religion is the self-revelation of God. It is unique. The doctrine of God is the central point, the sun which sheds its light upon all the other parts of the system. There may be excellent moral suggestions in heathen creeds, there are perhaps glimpses of the divine character amidst the density and darkness of superstition, but nowhere, save in the religion of the Bible, is there a full view of the perfections of God. Heathen religions generally fail to separate God from his creation. Polytheism prevails. Even if we accept some of the results of controversy and acknowledge in the infancy of many systems a pure monotheism, we cannot at the same time believe in the spiritual apprehension, an apprehension so clearly shown in Christianity. The supremacy of Shang Ti in primitive China, the absoluteness of Indra of the Aryan race,—these are ideas that may be exalted above ideas prevalent in religions to-day, but they fall far below the conception of the Godhead which is the ground of our faith.

There are those who will remark that although polytheism is the prevailing factor of heathenism, yet at the same time

amongst nations characterised by intellectual activity a certain monotheistic tendency is present which may produce a pure conception of a divine being such as shown in the religion of Christ. All we can answer is that the warrant for the assumption is baseless. History shows that in the case of nations possessed of religions having this tendency pure pantheism is the outcome. Both pantheism and polytheism serve to show the utter inability of man through any religious ideas to disengage the absolute Being from nature and the visible things of the universe.

This then is the first postulate *that Christianity is superior to all other religions because of its unique doctrine and revelation of God.* But as this is narrowing down Christianity as a system of doctrine to one particular phase of its theology, the ground of argument may be enlarged, and we can state as the first postulate that Christianity is superior to all other religions because of its higher order of doctrine.

It may be stated here that Christianity differs from all human philosophies in that it has other objects in view besides an explanation of the nature of things. It is a religion of redemption, an expression of the will and nature of God. But at the same time it is a system of truth, and as such verifies itself by the satisfaction which it gives to reason. It occupies itself with the question of origins, the relation of man to the universe and to God, the question of final issues, and we have to see here whether it throws sufficient light on these subjects to entitle it to the position we give it.

Taking first the conception of God, we need say little, as we have just seen that it is the chief characteristic of the Christian religion. All that is necessary here is to say that the Christian definition of God's character is agreeable to reason. That character is made up of righteousness and love, love that seeks the welfare of the creature, and, because of that love, righteousness which is hostile to all evil. The Christian doctrine of God's providence may be said to be the same. Whilst the God of the Bible is infinitely exalted above man and things, yet at the same time he is seen as caring for all, even the sparrows, and this combination of transcendence above, and identification with, the creature is a truth that commends itself to the human heart and mind.

In the Christian doctrine respecting man, we find that also which appeals forcibly to reason. A child of the earth he is at the same time the son of God. A weak helpless mortal, he is also a high-souled being destined to be immortal. A free

agent, he is at the same time under obligation to the great ruler of the universe. If we consider the statements and ideas of other religions on the same subject, we shall recognise a one-sidedness that fails to satisfy enquiry. One truth is affirmed at the expense of the other, and the questions that arise are so many and so complicated that we are landed in hopeless confusion. This does not imply that Christian truth is so superficial that we can separate and distinguish to an extent that gives entire satisfaction to reason. No, there are "deep things of God" beyond human thought.

The Christian doctrine of sin is marked by a keen perception of the nature of character. This is recognised by all who know what it means to violate the moral law. In pagan systems of thought, and in the offshoots of Christian doctrine, moral evil was traced to a physical source. This, by obscuring its real origin, showed it to be inevitable, but man has at all times recognised to a certain extent his own power of committing or abstaining from wrong doing. He has never been able to reconcile the two, and only in Christianity is it shown that sin comes of the action of man's will. The Christian doctrine of sin is a mirror, in which man finds reflected his own nature, and however much he may shrink from beholding it, he knows it is a faithful reflection.

As a counterpart of this, is to be considered the Christian doctrine of salvation. The systems of thought which predicated a physical origin of evil naturally advocated a physical redemption. Spirit must be cleansed from the polluting influences of the body. The sensuous nature must undergo a change or cease to exist. This was the idea of these systems, and to-day in many of the great religions this principle of a redemption from the influences and contamination of matter occupies an important place. But the Christian doctrine penetrates right to the heart of the disease. It shows in clear light the redemption needed, and the assent of reason and conscience is readily given.

The doctrines of the Incarnation and the Atonement to a certain extent commend themselves, because they embody ideas that can be found in most other religious systems. But however powerfully these ideas may appeal to men in these systems, in Christianity they reach a sublimity and grandeur unknown outside the revelation of Jesus Christ. Of course men as individuals fail to recognise the principles in these doctrines, but the same may be said of all phases of religious theory and

fact, the complexity of the human mind shuts out the possibility of all men following in the same train of thought.

In Christianity as a system of doctrine there are mysteries, and it is not to be supposed that even with a religion like ours, that so clearly gains the assent and agreement of reason, everything will be explained and understood. The difficulties presented to men's minds are many, and on the solution of some problems of existence Christianity is almost silent. But as far as these doctrines are concerned upon which we have dwelt for some little time, they serve to show man more clearly to himself, they throw more light on the existing nature of things, and we have no hesitation in again stating our assumption that the quality of Christian doctrine is superior in itself to the doctrine of any other system, and renders Christianity more fit and more capable of satisfying the great needs of men.

The second point in the argument is *that Christianity is superior to other religions because of its adaptedness to the necessities of human nature*. We have just seen that Christianity as a doctrinal system throws clear light on the great questions of life, and as some of the questions are the interrogations of man's own spiritual nature, it follows that Christianity will, to some extent, satisfy the needs which prompt these interrogations. Every religion has to submit to a practical test; it is verified or disproved by the manner in which it answers to the spiritual needs of men. The question before us then is, does Christianity do more in this respect than any other religion, is it capable of yielding such help and strength as the human soul requires?

An analysis of experience will serve to show in the first place that in the human spirit there is a deep need of God. This is recognised, not only because we are finite, but because we are conscious of our finiteness. It lies deeper in the heart than any other want, so deep in fact that it is vague and undefined. But however vague it may be, it is a factor of consciousness and is the great motive (so to speak) which makes man seek for that which will satisfy the hunger of his soul. This want is expressed in various ways; it may be through a feeling of loneliness, it may be through a feeling of dissatisfaction because of the apparent vanity of existence.

Side by side with this need of God in the human heart there exists the sense of guilt. Man recognises something wrong in the depths of his inmost nature, and the more he searches and probes his own consciousness, the more he is convinced of

the existence of this sense of sin. He is conscious of being selfish in his conduct, of failing to attain to the ideals which he has before him. He not only feels that he is without God but that he is alienated from him. This is no morbid experience. It is not confined to certain moods, in which certain minds occasionally find themselves, it is not solely the feeling of men of high spirituality, but it is an universal experience of the human heart to be found in the breast of every son of man.

It is extremely interesting to see how the needs of the soul merge one into another. We have acknowledged the want of God and the sense of sin as parts of man's consciousness, and we must also recognise the feeling of separation from God, which seems to result from these. Then again there is a conscious sense of bondage, a feeling of the inadequateness of the soul to lift itself out of itself. These are closely connected with the foregoing and are human needs that seek for satisfaction. Grouping these together we find that perhaps the greatest need of the human heart is reconciliation, a desire to be brought back to God, from whom it has separated itself. This is manifestly the experience of mankind, and the great systems of religion that exist to-day are witnesses to the fact. They are proofs of the long continued earnest struggle of human nature to bring itself back into vital contact with God. But how have these systems succeeded? Is it too much to say that their success is absolute failure? Buddhism and Islam have recognised the soul's need of God, the soul's sense of sin and bondage, the soul's desire for reconciliation. But they have given false answers to the great questions. Buddhism, instead of satisfying the desires of the heart, has sought to annihilate them, and Islam has resolved them into sensual and bodily appetites and provided satisfaction on these lines.

But a consideration of Christianity serves to show that it has clearly discerned the nature of these facts of human experience and has in its own Scriptures given expression to them. But at the same time it has produced a satisfactory answer to the questionings of man's heart and has given to the world a gospel which is capable of supplying all our needs because it is "a power of God unto salvation." Man's need of God is satisfied by the incoming and indwelling of the Holy Spirit; his sense of sin is taken away by his faith in the atonement, and he is able to say with heartfelt sincerity: "My God is reconciled, His pardoning voice I hear." With thanksgiving let it be said once again that the Christian religion is superior

to all other religions, because it satisfies, as none other can, the deep needs of the human soul.

The third point of the argument is that the *superiority of the Christian religion is shown in its effect upon mankind.*

The Christian religion from the first has always had in view the sanctification and elevation of the entire life of man in its individual and social aspects. The great changes that have been made in the family by its teaching serve to show this. One of these changes is the abolition of domestic tyranny. We are all acquainted with the condition of family life in the early ages of the Christian era, and we know the absolute power and authority which characterised the head of a household, an authority analogous to that of the despotic ruler of any nation such as Persia at the present time. But Christianity has reduced the paternal power and has inculcated doctrines and precepts that have resulted in the establishment of the family life on such a basis as we recognise in our own country, a basis of love, equality and right.

Equally important is the change wrought in the condition of womankind. A favourite theme this; it has been dwelt upon by many, and we need only say that Christianity has lifted woman from the sphere of degradation and servitude to the position of man's helper. The Christian religion has also made great changes in the state. It has removed to a great extent many of the inequalities of so called governments, it has laid great stress on the principles of justice and mercy, it has brought about the emancipation of hundreds of subjects to tyrannical and exacting rule. In the social life of mankind it has given men to feel their duty to their fellow-men, has proclaimed a universal brotherhood, has welded together the great mass of humanity by charity and sympathetic interest. It has given a new impetus to care for the weak and outcast, has put a veto upon oppression and cruelty, and wherever it has shed its gracious influence, mankind has been enlightened, uplifted and blessed. Can we say the same of other religions? Have the great systems of the East produced such beneficent results? What means the sad wail of woman, coming from the harem of the Mussulman and the Zenana of the Hindoo? What means the despotism and tyranny of men whose prerogative it is to rule? What means the cry of the slave, the moan of the leper, the supplication of the outcast? These are voices borne upon the wings of the wind and they tell us of the dark, black despair,

born of the religions of heathendom, and the bitter need of human souls for that which will bring to them life, light and peace.

Surely we may say that the superiority of Christianity is proved by the condition of mankind in those countries that have responded to its gracious call. Having the three foregoing points of argument in view, it is not necessary to multiply reasons why the religion of Christ should be proclaimed to the world. It proves itself capable of giving an adequate answer to the questions of man's heart, it shows itself able to satisfy the yearnings of his spiritual nature, and it produces evidence to the fact that wherever it is proclaimed in its pure form, righteousness and peace and joy are the result.

The Morrison Society Department.

The Morrison Society has for its purpose the promotion of original and scientific investigation of problems relating to missionary work in China. Some of the results of these investigations will be presented from time to time in this Department. The purpose of the Society necessitates the utmost freedom in the expression of opinion. It will, therefore, be understood that the sentiments appearing in these pages do not necessarily agree with the convictions of all or any of the officers and members of the Society.

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The Relationships of the Missionary to the Chinese.

BY REV. WILLIAM REMFREY HUNT.

(Concluded from p. 410, August Number).

NOTE.—The outline of the first half of this paper appeared in the last issue of the RECORDER. That portion was as follows:—

THE Relationships of the Missionary to the Chinese.

I. As fellow-men :

- (1). On social lines.
- (2). In industrial affairs.
- (3). In political relationships.

II. As the recipients of a new faith :

- (1). With all their national prejudices.
- (2). *With the contradictions of history and religious claims.—*

What matters it to the students in our schools, or to the merchant in his hong, that five so-called Christian rulers occupy the thrones of London, Paris, Berlin, Vienna, and St. Petersburg; and that a Christian president is the elect-spokesman of seventy-nine millions of citizens of the United States. The historic

exhibit contradicts itself. We are asked whether opium and war are the native fruits of our faith and civilization. With his natural bias which, unfortunately, our influences have not changed, he points to things which belong to the kingdoms of this world; not being able to see any other. The gunboats, treaties, Imperial Maritime Customs, Consulates, and other little Cæsars from the Vatican and from the state churches of England and Russia both confuse him and support his indictments. How do we stand in answer to these inimical relations? Among a people of æsthetic tastes, rather than of theoretical enquiry, it will not be an easy lesson to teach them that Christendom is a mere arena, while Christianity is an aggressive and true life. What wonder is it that they cling like limpets so tenaciously to their institutions and hostile ideas about the relations of China with foreign powers when there loom up the attestations of Hongkong, Tongking China, Weihaiwei, Kiaochou, Formosa, Manchuria and even Thibet slipping from the empire! All these are on the side of the Celestial, and they co-operate with the usual *régime* of his illogical inferences against us. While we shall enforce the argument, and prove by example that those elements found inconsistent with the true purpose of Christianity are not either recognised or sanctioned by it, we shall still have to admit that the text and the exposition of religion are only too often at variance.

But there is another antagonism, reaching down deeper, because it is more vital and perplexing to the non-Christian mind, viz., the rival and divided condition of Christianity. Able native statesmen have called this anachronistic condition a waste of force and a folly of misdirection. In the face of the creative and constructive relation we should sustain to these nations as the disciples of the Lord Jesus Christ, the great masses of mighty and defiant heathenism should, at least on the far-flung battle line of the fields of missionary conflict, cause us to weld into one harmonious, strong, and hence, irresistible and triumphant army; while we move into the great and strategic points which are now open unto us. Such a position taken by the church's most trusted leaders in the front ranks of its most aggressive forces would give a new summons and a unique challenge to the church at home, such as would melt its love into new moulds and turn its attention from analysing useless creedal papyri to the new and living fulfilment of the Saviour's last regal command.

(3). *With the acclimatization of both missionary and religion.*—Missions have furnished an experimental knowledge showing that the religion as well as the teacher must acclimate. It does not seem to be so much a spontaneous accommodation to new conditions, as it is a process of adaptation, with the intervention of human agents in becoming inured to these tropical climates. In following the diverging geographical lines in the extension of the church throughout Judea and Samaria and in its subsequent transition to the Gentiles, we see this principle at work.

In the mission field who has not felt the tremendous formative influences of environment? There is as great need for protection against the deadly malaria of pagan poisons, rising like will o' the wisp flashes in their literatures, as there is for caution against sleeping near marshes or over exposure to the sun's rays. It is well to remember that the best lamps are liable to go out in an impure atmosphere.

In regard to the time employed in the acquisition of the language, some one with more wit than wisdom said that the devil had invented the hieroglyphics to keep the gospel out of China. It is a good balance that it is one of the hardest languages on earth, because China is one of the hardest fields in missions. Given the gift of utterance at once, the young missionary would not only wreck his own boat, but those also of his colleagues. The waiting, watching, listening, reading, acclimating in mind as well as in body, is the most important period in missionary life. God appraises this time at its right value. In proportion as the worker has been allowed to get into harness unprepared, in just such proportion (except in rare instances) has his or her work been at a discount all along the line.

We are ever discovering peculiar mental conditions in and among some of the honestly moral Chinese which some have termed a "theology of conscience." This should not be assaulted with the flippancy of a sacrilegious gamester. It is ours to trace the secret of their view of life, in all its ramifications, and then state the message of Jesus in such terms as will meet the real need found in their lives.

Temperament, manners, courtesy, as well as education and piety enter into the curriculum of missionary training. Indeed, they are potent elements. A mission station may be ruined by a bad temper. We should acclimate as much in good graces as in mission methods. It is worthy of note how uniformly the apostle Paul commanded the respect of both people and

officials in Europe and in Asia. The instances of Sergius Paulus, Gallio, Felix, Festus, and Julius are examples of this. In the epistle to the sojourners of the dispersion, St. Peter finds space enough to add, "Be courteous." He is a master of hearts who will recognise that the political and industrial openings into the great trade centres count as mere incidentals, compared with the splendid social entrance which is open to wise and consecrated goodwill. Jesus appealed with tremendous results to this same element in human nature when He lived among, and conferred upon all, His gracious gifts and benedictions in healing and consolation.

Attracted by the fascinations of the artistic and intricate phases of heathen systems, the native devotee evidences a remarkable degree of patriotism for the gods. He declares we read his external customs with alien eyes. In the deep recesses of his moral nature he prefers to count us as mere free-thinkers. Hypnotized by the appeal to the ornate, the classic heroes, altars, priests and sacrifices, and wooed by the glitter of romantic legends, he is simply non-plussed by our stern, demanding and logical system of religion. Asked on one occasion the effect of the spectacular upon me in visiting one of the great Confucian temples, my reply almost staggered my querist. Then the thought came to me as to what would be the effect upon the same young student could he suddenly be transferred to the aisles of the stately Westminster Abbey during some great civic function. In our own institutions and associations we are a *genius loci*, with all our credentials duly stamped. There would, then, be the same ratio of confidence, pride and patriotism in any young and enthusiastic missionary escorting his Chinese friend to those historic shrines, such as Shakespeare's county, the statue of Liberty, the statue to the goddess of Victory in Germany, or the Arc de Triomphe in Paris. Here is the crux of the argument. By aggravating differences we foster hostility. By compromise we endanger our position, but by a wise adjustment we shall avoid incongruity and secure a place to bring such principles to bear upon the situation that these may be self-assertive and readily implied.

III. As co-workers in its propaganda :

(1). *In Organization.*—In the apostles we see an example of all the parts required for bringing into co-relation and co-operation the faith and hope and love embodied in the great

central facts of the gospel. While Jesus bequeathed no set arrangement in organization, He gave the commission as to the great starting points, fixed them and indicated the lines along which all growth should take place. The spirit which emphasizes the fact that this is preëminently the dispensation of the Holy Spirit and guards as its precious privilege the immediate oneness of the ministry with the Holy Spirit, and not its vital dependence upon any organic union of church or convention, will be the nearest to the New Testament method and precedent. It will necessarily follow, then, that the relation of the missionary to his co-workers among the natives—and we would speak here advisedly for they are co-workers—should be as the nearest relation of Jesus to His own disciples.

In the organization of the native churches, schools, benevolent institutions, and the whole programme of the commission, we shall have to teach first principles. We shall have to state, also, that these, as first principles, are vital. They must not be compromised. They cannot be left out. At the proper time of advancement, however, they must be left behind. The most beautiful spirit and the highest example is given unto us in the action of the Saviour with His pupils. They learned their message, their office, and magnified their personality by keeping close to the Lord. Did not Jesus tell them: "Ye have not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye should ask of the Father in my name, He may give it you"?

Nor can we ever afford to be independent of the spiritual light and consecrated common sense which comes to us from the native ministry. It is bold enough to speak, because it knows the source of its inspiration. If ever such advice and relationship is weak, let us remember it will reach maturity by exercise. With deep and spiritual insight one has said: "The attitude of the mission committee to the native church should be, It must increase, I must decrease." In this spirit of consecrated service and of loyal devotion to the great Head of the church, let us seek to utilise all the good there is in our native co-workers and organize and draw out the greatest working capacity of the church in the best way and for the most harmonious action.

(2). *In Administration.*—Here we touch one of the most delicate phases of our relationships. Because, moreover, it is still in the province of experiment, it is the more open to enquiry

and consideration. The rights and status of the native ministry and the native Christians are relatively admitted by all. Some would confine these rights to the relations with the indigenous church and the administration of its own affairs; others advocate admitting counsel even in regard to approaching the home Boards. Not presuming to discuss, specifically, either one of these to the exclusion of the rest, we believe the point of general agreement lies in the constitution of a strong and representative body of both natives and missionaries forming a convention and acting as an Advisory Committee, through which to approach the home Board in such matters as relate to the polity and government of the mission in its agents, stations and out-stations.

Into the multiple problems of missions comes the proper direction and oversight of the church, the helpers, selection of stations, disposition of funds, discipline of members, status of the workers,—all this having to be arranged with due regard to the capacities of the native helpers and the needs of the mission.

Perhaps there is no relationship so important in the wide range of mission economics as that of mission comity. In those mutual courtesies in missions, by which beneficial acts and recognitions take place, not because these are forced, but because they are the results of true Christian love, is seen the sweetest promise of our swiftest success. The administration of our work with due regard to the rights of sister missions is absolutely imperative. A mutual understanding as to the "division of the field" will prevent some of the indiscriminately thrown out evangelists from treading on each other's heels. Take such cities as Shanghai, Soochow, Ningpo, Nanking, Wuhu, Hankow, Wuchang, or any of the average large sized cities in the north of China and count out the number of different societies, all working with commendable skill, consecration and system for the same ends, with perhaps fifty or more exotic names attached to their church sign board's; then consider whether or no it is any wonder that some of the *literati* have, with cynical wit, criticised us to the extent that we were not able, after a century of experience as a religious system in China, to answer the first polite question, "What is your honorable name?"

Like their foreign brethren and sisters in the mission field, the native helpers also must be *weighed* as well as *counted*. Those are indeed fortunate who have around them a body of strong and well trained men and women, sound in common sense

as well as in doctrine. To the sacrifice of Hercules none were admitted that were dwarfs, and to the homage of Bacchus none that were sad ; so too to the service and partnership of evangelisation none should be admitted who are narrow, dwarfed, or sectarian, either in disposition or creed. The man who stands in our preaching halls or churches, stands there, in the eyes of the audience, as the sum total representative of all that the mission stands for. Men who will prate on divisive doctrines or practices should be discarded. No novice (neophytes, new convert) should be sent out to care for the church "lest being puffed up he fall into the condemnation of the devil." No local or historic features should be recommended to the constitution of the native churches. It is good that the liberty to administer the native and the foreign funds be connected with the responsibility for raising the same. The relations of the helpers either as agents directly of the mission, or as employees of the missionary, are not yet well defined in the field. In the case of the establishment of the Advisory Committee idea, this business of locating, fixing status, training and supervising the work generally, would properly be the business of such Committee, and the missionary is released from such responsibilities which sometimes might be of a very delicate nature. The criticism of Dr. Gustav Warneck, Professor of Missions, Halle, Germany, who has made a special study of historical and theoretical mission problems during thirty years of such work and travel, is worthy of serious attention. He says: "The mission command bids us 'go' into all the world, not 'fly.' Impatient application of the catchword 'diffusion' is really a caricature of evangelical missions, if its antithesis, 'not concentration,' leads to the destruction of organization. There is great danger of confounding the spread of the gospel with the spread of European and American culture the national character is lacking in the Christianity in mission lands." While our relations must, if they are to win and preserve the co-operation of the native Christians and the native ministry, be allied to Christian principles of brotherhood, yet differences of race, education and associations will keep them from such a grafting on the foreign stock as would annihilate their individuality and national character and turn out a crop of Eurasian and half-breed proselytes.

(3). *In Fellowship*.—This fellowship was in the mind of God from the very inception of the eternal purpose. It is that

all men might come to "see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. To the intent that now, unto the principalities and powers in heavenly places, might be made known through the church the manifold wisdom of God." In other ages this was not made known. It was with a beatific vision of this glory that Jesus turned to His disciples and said privately: "Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you that many prophets and righteous men have desired (*θέλω* wish or will) to see those things which ye see and have not seen them; and to hear those things which ye hear and have not heard them."

When the church in China comes to know the joy, the strength, and the uplift that will come to it in nearest fellowship with the missionaries, and above all with the Christ and with the Holy Spirit, it will mine out a new discovery of divine resources which will surprise even its senior ambassadors. This communion and joint interest as co-workers with God and heirs with Jesus Christ should be as free as was the same association of the apostle Paul to the churches under his care. There will be, of course, in every church, elements that do not seem to unite; but this should be the very place where we must strive to bring cohesion and unity. We are asked how we can sink all personal feelings and commune with those who have been so recently converted from the "driftwood of society." We answer in the words of the apostle, "The love of Christ constraineth us." In prayer, in mutual conference, in journeyings, in difficulties, in the sick room, and by its own martyr crosses, the native church in China has proved that it is being established in the faith.

The apostolic precedents prove that the truest fellowship in the gospel was not partial. It was genuine. Differences of kind did not affect the degree of communion. The apostle Paul, when so near to the realization of his own wish that he might know the fellowship of His sufferings, writes with fervent affection and unusual warmth to the first Christian church established on the soil of Europe, referring to them as "my brethren, beloved and longed for, my joy and crown." Early church history is enriched by this fellowship. The apostles, their succession, the laity of Spirit-led men and women who tell the Christ-evangel,—all these were told from the beginning that there was a new warfare in which he who loses, wins! We stand to them as the reminders of their unbroken relations to

the church militant. In our close identity with the brilliant galaxy of the world's grand, tall, sun-crowned men and women, whose service for God and man has moved the world, let us infuse the native church with the reality of this relation to them also. Let them link their names to these apostles of the churches, the heralds of a new day in the world's dark night in all the mission fields; from Stephen on to Tyndale, and from the reformers on to the heroes of modern missions in Eliot, Brainerd, Martyn, Morrison, Florence Nightingale, Hannington, Judson, Garst, and of the strong and faithful servants of Christ, who are endeared to them because they gave themselves to the redemption of China, such rare souls as Muirhead, Kerr, Nevius, David Hill, Bishop Ingle and others. Into this communion let them be received with the right hand of Christian fellowship.

Over and above all organization, administration and association with the missionaries or home boards, what the church in China needs to-day, more than anything else, is a continual outpouring of divine power that shall not only confer upon it, but ever keep before it the truth and potency of the indwelling Christ. Let them receive this benediction and they will be conscious of the presence of a great cloud of witnesses, they will catch a glimpse of the "aureole of the saints" who have won in

"The crowning race
Of those that, eye to eye, shall look
On knowledge; under whose command
Is Earth and Earth's, and in their hand
Is Nature like an open book;

"No longer half-akin to brute;
For all we thought and loved and did,
And hoped, and suffered, is but seed
Of what in them is flower and fruit."

Had the Grecian soldier a loftier character to sustain after Thermopylæ and Marathon? The crowning illustration of this sure and imminent triumph of the witnessing dispensation of the church is seen in the origin, growth, establishment and perpetuity of the gospel in China. India, Japan, and Madagascar point to the "costliest field" in China, and from its forces, agents, and martyrdoms, confess they are lifted up and strengthened.

While the church in China, and its influence on the nation is yet in the morning of its day, it is forming its choir, lisping its *Te Deum laudamus*, being grounded in the faith, marshalled into line, and even sanctified in its martyrdoms, so that its future, though big with consequences and possibilities, is "as bright as the promises of God."

Indications are not wanting that God is about to make a new and superior movement in China. It will break the spell of ages and may call out another apostle from the Far East, whose spiritual energies and preparation shall be adequate to the great occasion, and whose Spirit-thrilled executive shall awaken in the church the mightiest animus it has received since the days of the apostles.

This is the ring of conquest and the pæan of victory which is born in the soul of a new knowledge of God and of a more real and vital union with His Son Jesus Christ in the fellowship of the gospel. Standing to the church to-day in the relation of its divinely commissioned teachers and guides, let it be ours to woo and win, with grace as well as wisdom, the ever increasing and at present not too efficiently trained native ministry and make it great in quantity and glorious in quality, and show to it in our own clean, active and fruitful lives the dignity and excellence of ministering the gospel of God.

"Then I preached Christ : and when they heard the story,—
Oh, is such triumph possible to men?
Hardly, my King, had I beheld Thy glory,
Hardly had known Thine excellence till then.

"Thou in one fold the afraid and the forsaken,—
Thou with one shepherding canst soothe and save;
Speak but the word ! the Evangel shall awaken
Life in the lost, the hero in the slave."

In Memoriam.

REV. CHARLES ROBERTSON

(*Of the London Mission, Hankow*).

Charles Robertson was born in Cumberland, England, in the year 1870, being one of a family of eight. At a very early age his parents moved to the south of Scotland and later to Wishaw, a country town in Lanarkshire, where his mother and some members of the family still live. He left school while quite young and went into business, where his steadiness and ability finally secured for him the responsible position of travelling agent for a large firm of stationers in Glasgow. During early life he attended the E. U. (Evangelical Union) church at Wishaw, and later became a member of the Dundas St. E. U. church in Glasgow, of which the Rev. G. Gladstone is minister. At the age of twenty-two he was much impressed by the words of a speaker at the L. M. S. anniversary services, Wishaw, who urged the command of Christ to go into all the world and preach the gospel, maintaining that while we had this com-

mand no other call was needed to the mission field; it was for those who stayed at home to show they were called to do so. This, combined with other influences, led him to decide for foreign missionary work. By attending evening classes he had prepared himself for college, and at the age of twenty-three, with a view to service abroad, he entered the E. U. Hall in Glasgow, taking some classes at the university and finishing his studies at Edinburgh. During the latter years of the course he had charge of the mission work carried on in connection with Mr. Gladstone's church, taking services during the week and on Sunday and spending every Saturday in visiting among the people. He was greatly beloved by those to whom he thus ministered, and on his subsequent sailing for China a gold watch chain, subscribed to by members of those attending the Mission, showed the warm place he had won in their hearts, while the members of the church showed their esteem by presenting him with a gold watch. Up to the last he maintained a most affectionate relationship with the church and its pastor, and frequent letters passed between them. Mr. Gladstone's last letter, which reached China at the end of June, has now a pathetic interest, for it contains a paragraph urging Mr. Robertson to take care of his health, for "the work needs strong men." In the spring of 1898 he was accepted by the L. M. S. and appointed to Wuchang for itinerating work; in the summer he completed his course and was ordained; and in the autumn of the same year, after hearty farewell meetings in his own and other churches, he sailed with four other new L. M. S. missionaries for China. It was on the voyage that the writer first got to know Mr. Robertson, and was struck, as were many others, by his good nature, sound common sense and deep piety. Reaching Wuchang on December 26 he soon settled down to the study of the Chinese language, determined to get a thorough knowledge of it and thus be able to reach the people; and this object he ever kept in view. In January, 1900, he married, on her arrival in Shanghai, Miss McKendrick, of Wishaw, who had long wished to be a missionary. Then came the settling down and the life in Wuchang, interrupted in the summer by the Boxer rising, when Mr. and Mrs. Robertson, with other junior members of the Mission, went to Japan. Returning to Wuchang in the autumn the language was what he chiefly worked at, though taking occasional services and every few months going on itinerating tours. In March, 1902, on Dr. Davenport's return to Wuchang from furlough, he moved to Hankow, where new work awaited him. The treasurership of the Mission was vacant and the high school was in need of assistance. The two needs seemed so urgent that, though he always had had a strong preference for evangelistic and pastoral work, he saw in them the call of God, and cheerfully put forth his strength to these two departments; thus rendering great help to his overburdened colleagues. But while

thus occupied in the main he further did a good deal of preaching and was the superintendent of the Chinese Sunday School. He seemed to lose no opportunity of helping forward any department of the work. He was secretary of the Hukuang Missionary Association and an energetic member of the Committee of the Central China Religious Tract Society. Thus he worked and worked, and now looking back on his life certain impressions strike one very vividly. He was a kind man in all the relations of life and especially in his home; he was ever ready to sympathize with others in their joys and sorrows; he was very friendly and hospitable, and not a few among the business community will mourn his loss; he was a good teacher, a clear and earnest preacher, while by correspondence he kept in touch with a large circle of friends at home. His circular letters, of which he made more than thirty copies, were written once a quarter and found their way into many homes. This heavy piece of work was done solely with a view to deepen interest in missions. Nor was he unsuccessful in this, for some churches at home that had never responded before began to bestir themselves in the missionary cause; and one cannot but believe that from among those thus influenced some will come to the mission field to perpetuate his work. By photography too he helped the cause, taking pictures of chapels, hospitals, schools, etc.; in fact the photograph of the L. M. S. theological college, Hankow, that appeared in the MISSIONARY RECORDER for June was his work.

Towards the end of June, after much heavy work in Hankow, he went up to Kuling with his wife and their three children. Bad weather detained them in Kiukiang and here they passed the last Sunday of the month; in the afternoon Mr. Robertson took an English service at the C. I. M. house. Arriving at Kuling, though not feeling very well, he consented to preach in the church on July 3rd and spent many hours preparing for the service. It was the last he ever took; his subject being, "I am crucified with Christ." After Sunday the slight fever of the previous week steadily increased and the symptoms of typhoid appeared. For some days he held his own, and it was not till Sunday, July 17th, that graver symptoms came on. On the Monday he was much weaker and on Tuesday morning it was clear that his life was in great danger. In the afternoon he was very low, but his mind was quite clear, and when his children were brought in to see him, he held out his arms to take them. He then gave his last messages to his friends at home, including this one, "Tell them that Christ died to save all men." At six o'clock the end seemed very near, but he rallied a little in the evening. This improvement, however, was not for long, and early on Wednesday morning he fell peacefully asleep; among the last words that escaped his lips being, "Holy, holy, holy." Previous to his illness he had been saying that he had no fear of death, and

during it, though he knew the seriousness of his complaint, he only spoke words of hope and cheer; he manifested his usual unselfishness to the last, being very grateful to those who were nursing him. The usual Wednesday afternoon meeting in the Kuling church took the form of a memorial service, when Dr. John and others bore testimony to the whole-hearted consecration that Mr. Robertson had shown in his missionary work. On the following day his body was interred at Kiukiang in the beautiful little cemetery by the river side. On Sunday, July 24th, a memorial service was held in the Chinese church at Hankow. The news of Mr. Robertson's death had come as a great shock to all, and many native Christians were in tears during the service. The deacons, evangelists and missionaries spoke, and testimony was borne by one and another to Mr. Robertson's business ability and tact, his approachableness and kindly manner, and the way in which, when visiting an out-station, he used personally to visit the converts' homes. From the high school evidence came of the influence he had exerted and the affection in which he was held among the boys. One evangelist mentioned an illustration that Mr. Robertson had once used of a mother who had perished while protecting her child from the cold. "This," said he, "is very much as it was with the pastor we have lost; he came to China to save our people. *We* have been helped and blessed, but *he* has lost his own life." Yet it was not all sorrow, for hymns of hearty thanksgiving were sung, and during the service the glory-land into which our brother had passed, seemed very near.

His sudden removal at the early age of thirty-four is one of those manifestations of God's purpose in which we can only trust but cannot trace. We know, however, that he has been called to higher service, and we believe that for long years to come he being dead will yet speak through lives that have felt the impact of his character and have learnt from him some of the deeper lessons of Christian life. For him all is brightness—he has passed to "the Perfect care and company of God"—to the place prepared for him by the One who knew and loved him best. For the sorrowing members of his family in China and Scotland we pray that He who said "Blessed are they that mourn, for they shall be comforted," may Himself make the words come true in their experience throughout all the days of the future.

P. L. M.

KULING, *August, 1904.*

Intercession.

1. The lark soars high, and near the heavenly throne
Sings cheerfully her thanks to God alone ;
When the sun rises in the quiet air,
Then is the time to kneel for secret prayer.
2. Dear loved ones, whom by memory's power I see,
I thank my God are now from danger free.
They served the Lord in faith when here below,
In heaven no sorrow will they ever know.
3. For those who live and now are far away,
That God will help them I will daily pray ;
Walking in wisdom's path with willing feet
May they through love find, all, that life is sweet.
4. If doubts arise and good desires grow weak,
From Christ the Master may they guidance seek.
Should ruthless foes and worldly loss assail
By prayer unceasing may they still prevail.
5. May Jesus keep the little ones from harm,
With angel guards and his Almighty arm !
Taught from the Bible, may they learn to be
Bold witnesses for truth and piety.
6. When good men meet to read God's Word and pray
Let not the persecutor say them nay ;
When poor men raise to heaven their bitter cry
May God send quick deliverance from on high !
7. May all the heathen hear the gospel sound,
And Christ be honoured the wide world around.
When men say to their brothers, "know the Lord,"
May God bestow on them a rich reward !
8. May the church prosper, wars for ever cease,
And all mankind enjoy unbroken peace.
With hearts united may all Christians pray
For the arrival of millennial day.

JOSEPH EDKINS.

August, 1904.

Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

English and Evangelism.

I HAD been reading the article by Dr. DuBose on English and Evangelism, and I had a dream. Why my thoughts should turn in the direction they did, and why after reading such an interesting article by my genial friend I should have such a dream, might be difficult to explain, but I had this dream one day as I lay on a sofa thinking over some of the things which the good Doctor had written.

I dreamed that I was in America, and that there came to see me a very sober and faded looking individual dressed in clerical garb. He sat himself down, upon my invitation, and said that he had come to ask my opinion concerning a number of things which were much upon his mind. Of course he meant by this that he was full of thoughts to which he wanted to give expression and had some very decided opinions which he wanted to ventilate; and he asked for my opinion in order to have an opportunity to express his own. I presume that he himself did not realize that this was the case, for I found him to be a man without guile, and although he seemed to be something of a "back number," I could not help but admire his sturdy Calvinistic piety.

He said that he was much exercised in mind because of the small number of young men who were entering the ministry of the Presbyterian church, and he wanted to know what in my opinion was the cause of this lamentable falling away. My reply is not worth recording, for, although he listened politely, and even took a note of what I said, he evidently regarded it as an opinion that was of no particular value except in so far as a part of it agreed with his own. That part of my reply he applauded with a hearty Amen and seemed to consider that it showed great wisdom.

Having heard my reply he then proceeded to give his own views regarding the subject of our conversation. He thought the chief cause of the lack of ministerial candidates

was in the wrong trend of education in our modern schools, and he plead for a return to the old-fashioned school and college of the days gone by.

He thought it was a great mistake to give so much time to the study of science and modern language. In the days when he was a student there was very little time given to such studies, but now everybody must know something about electricity and biology and other branches of science which in former days were scarcely more than touched upon. A great deal of time, said he, is also given to modern language which was formerly given to the Greek and Latin classics. These ancient languages are neglected, and so much time is taken up with modern language that there is not sufficient time and opportunity to become proficient in the ancient classics. And then, after all, few become really proficient in these new studies. A mere smattering of French and German and of the sciences is all that the average student can attain to during his college course. It will require many years of additional study to be able to write elegant French or German, or to become an adept in any branch of science. The little knowledge which is obtained of these branches of study at the expense of the classics is of some commercial value perhaps, but is not enough to place the student in line with the eminent linguists and scientists who command the respect of the learned.

The tendency of the modern college is to give such a practical knowledge of secular affairs that, without any profound knowledge of any one line of research, the pupil graduates fitted only to occupy business positions, or at most prepared to take special courses that will fit him for profitable employment. The study of science and modern language opens the way to procure various kinds of employment that offer large salaries, and only those who are the very strongest and most spiritual can resist the temptation. In the good old times, when the Greek and Latin classics were the principal studies in our colleges, and when science and modern language were either left out, or were given only a small place in the curriculum, and when the whole trend of the education given was to make classical scholars rather than practical men of affairs, there were fewer temptations to turn aside from a call to the ministry from motives of worldly gain. The education of those days fitted men for teaching and preaching, and not for business life; but in these degenerate days men who graduate are able to fill

positions in other lines of work, and those who are willing to enter the ministry must resist temptations too great for the average Christian; only men of exceptional spirituality and consecration can resist them.

He heaved a great sigh and took his departure.

Strange to say neither of us were convinced that the positions which we occupied prior to this interview were wrong. My visitor went back to his church to preach orthodox sermons of great length and dryness, full of sound theology, but avoiding all reference to the results of modern investigation, except to lament their tendency to undermine the faith handed down by our fathers; and I still held to the opinion that as a Christian educator I must do my best to give my pupils such an education as would fit them for service among men who, rightly or wrongly, demand as their religious instructors ministers who have some knowledge of the things which interest men of the present age; and I held this position in spite of the fact that this course seemed to have a tendency to keep out of the ministry those who were not of "exceptional spirituality and consecration."

I am afraid that both of us in our little debate failed to give sufficient weight to something more important than courses of study and matters of method; but there has come to me very strongly of late the conviction that what is needed most of all is neither schools of the old fashioned kind nor schools of the modern pattern, but schools taught by men and women filled with the Spirit of God.

I presume that all missionaries desire that the pupils in our schools be thoroughly educated in the Scriptures and trained to use their own language in such a way that they can help others to receive and understand the Word of God; but most of us who are engaged in educational work believe that we ought to provide for the thorough education of our young people, giving to them such an education as will enable them to do other things when necessary. We believe that we who have received that broad education which is given in the colleges of Christian lands ought not to withhold a similar education from our Chinese Christians. We believe that God will help those whom He calls to be preachers of the Word to resist the temptation to use their varied acquirements for selfish purposes, and that they will, for the glory of God, make good use of their English and their mathematics and their science in the work of preaching Christ and saving souls; and these men and women

will do this, not because they can do nothing else, but they will do it in the face of tempting offers in many directions.

English and Western science have come into our schools, and they have come to stay. To fight against them is a waste of energy. Let us rather do what we can to make them a means of grace. With these things come new temptations no doubt, but increase of knowledge and increase of intellectual power is always accompanied by increased temptation. There is always a demand for men who *can do something*, and men of the world will give them good salaries if they will accept secular employment; but these are the very men whom we want in the ministry, and I believe that if those who are in school work will pray and labor toward this end, and if those who are engaged in other forms of evangelistic work will give to us their hearty support, we shall see many of these young Chinese students giving themselves to the work of the ministry, and they will more and more resist tempting offers, giving themselves to the work of saving souls, and trusting God to supply all their legitimate wants. I believe that God will supply such men from our schools. We must give these men more than a beggar's support. The missions cannot retain them on salaries that barely keep them from starvation; but God will either help the missions to make more liberal provision, or will in some other way provide for their adequate support. The silver and the gold are the Lord's and the labourer is worthy of His hire.

We who are in school work have not done our whole duty. We ought to have a better influence over our pupils than we have, and we ought to pray and work more earnestly to the end that their thoughts be turned toward the ministry; but many of those who count themselves evangelists are not helping us as much as they might. Many who ought to be helping with sympathy and prayer, show little interest in our schools. Some good missionaries are even a hindrance to our work; for the men who cannot recognize the fact that other men may be led of the Spirit to undertake the work of teaching, but regard such missionaries as recreant to their trust and unfaithful to their ordination vows, and who would close up our schools except as they are used directly and solely in teaching the Bible and training preachers, cannot help us much by their criticisms, however conscientious they may be in the expression of their views. But the men who give their time to preaching and itinerating may help us greatly if they will, and if we will give

them the opportunity to do so. If they will visit our schools now and then and cultivate friendly relations with teachers and pupils; if they will remember us in earnest prayer and help us occasionally in holding religious meetings among the pupils; if they will show their sympathy and love in these and other ways, they may help greatly to make our schools centres of religious activity and recruiting grounds for the ministry.

We ought not to be offended when men discuss in a kindly way the problems which we are trying to solve, even though they may arrive at conclusions differing from those we ourselves may hold. Such articles as that which Dr. DuBose has written contain much which may be a help and an inspiration to us if we take them in the right spirit; for while his conclusion seems to be unwarranted by the facts presented, yet the fact that men who can write in so kind and courteous a way see a hindrance to the gospel in the teaching of English should make us all the more careful to guard against the dangers which all must admit attend such teaching. That the scarcity of ministerial candidates is mainly attributable to other causes, the writer most firmly believes, and his own experience and observation is very favorable to the good influence of the study of English upon the student, mentally, morally and spiritually. It should not be regarded as a mere "bait," nor should it be taught for the money that it brings into our schools, but it should be taught as a valuable aid in the work of education—drawing out and developing the minds of our pupils and preparing them for the work of building up in China a self-supporting, aggressive and Spirit-filled church. J. A. S.

Correspondence.

BOOK FOR FAMILY PRAYERS, ETC.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: From the RECORDER, p. 308, I see that a representative of each mission at work in Szch'uan is to be appointed to prepare a book containing portions of Scripture, hymns, prayers, etc., etc., suitable to be used at family worship which might be adopted by all missions. Exactly what is

here wanted is already at hand.

I prepared a booklet last year just for this purpose. It has the title "Daily Manna for Pilgrims."*

It is sold here in the depôt of the Religious Tract Society at six cents I suppose. Also a sheet tract which should prove very valuable to sick people. Price two cash, red and yellow.

IMMANUEL GENÄHR.

* Prayers, morning and evening, are appended to the book.

STATISTICAL RETURNS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have read with interest the two letters on "Statistical Returns" in the June issue, and as Mr. Bitton's last paragraph seems to invite correspondence, I would like to say that in the West we are already organized, and are quite prepared to furnish the statistics for the three provinces of Szch'wan, Yünnan and Kweichou. The West China Advisory Board makes it part of its duty to annually publish statistics of general interest, in addition to a list of missionaries and stations and even out-stations. Seeing this can be done over an area of three provinces, having about ten societies and close upon 300 missionaries, surely it is possible to carry out the suggestion for the whole of China. We know that some workers are not very sympathetic—in fact are cool—towards the gathering of statistics, but a little self-denial and effort would put the church here and in the home lands in possession of valuable information, and in these days of missionary conferences and intelligent study of fields—methods of work and results—I believe it is well worth while giving all the information which is likely to be of interest.

Yours sincerely,
ISAAC MASON.

THE TERM QUESTION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: How glad I am to see Mr. Warren's letter in your May issue. His suggestion has already been adopted throughout

this province of Kweichow as far as possible (I add this because unfortunately we have not been able to persuade Bible and Tract Societies to go with us in this!) I am convinced that agreement can best be come to on the basis of Ling for Spirit. Personally I have found that Shang Ti lends itself to explanation as well as any other term for God, but not so with Shen for Spirit.

It may interest your readers to know that all Protestant mission stations in Kweichow province are now called 福音堂; the two once known as 耶穌堂 having been changed. May I add a suggestion concerning a subject considered at the Hunan Conference (last year I think). It was urged that the term 耶穌教 be altered to 福音教. Good, but even better, in my judgment, would be 復元教, suggested long ago by, I think, Dr. Timothy Richard. This term places us at once in contradistinction to the heathen and to the Romanists. And at the same time it rebuts the charge made by the latter that we are a "new" religion. I see that Williams' Dictionary translates 復元 as "restored to health." Rather suggestive if the term were used by us!

Yours sincerely,
G. CECIL SMITH.

TO WORKERS AMONG THE BLIND.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: As we seem now approaching the day of an universal system of Romanization for the mandarin-reading Chinese, would it not be well to see if we could not come to some like arrangement for a system

for use among the blind? A lady worker in this station has been spending much time over a system suitable for this province (Kansuh), and, we think with slight alterations, for the whole of North China. It is on the lines of the Wesleyan system, Hankow, to whom we are indebted for the seed thought, although we found their system unsuitable to us in the north. The same verdict was given after much trial to the more difficult system of Mr. Murray (Peking). This (Wenchow) system is identical with the plan of Romanization, i.e., initials and finals; the sounds being those found in Mr. Baller's dictionary.

We shall be glad to hear (through the columns of the *RECORDER* or by post) of any other system, and if any friends have found that of the British and Foreign Bible Society meets the needs and in what district.

We shall be glad to send to any friend interested, sound sheets and examples on receipt of request.

Yours in the service of the blind,

D. E. GORDON HARDING.

ONE BIBLE WITH ONE SET OF
TERMS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I am heartily in favor of the movement in the direction of one Bible with one set of terms. I have been accustomed to use the term Shen for God, but occasionally strain a point and use the term Shang-ti, when it seems to help bring out the idea of the One True God to certain classes of the Chinese. It seems to me, however, that it is necessary in

translating the Bible to have more than one term for God. If Shang-ti is to be used for the term Jehovah then some other term must be used for Elohim, and whatever term is used for the generic term (god) must also in some passages be used for the designation of the True God. Translation to be faithful and consistent must take this into consideration. I wish the problem were an easier one. The large majority of missionaries in China, I believe, are ready to admit that (1) the term Shang-ti may be used to designate the True God, that (2) Shen is the word best suited for the generic term and may also be used to designate the True God. As to when and where one of these terms should be used and when and where the other should be used, must be left to each individual, or in the case of translating the Bible the decision must be left to the committee in charge. The term Sheng-ling would probably be accepted by an overwhelming majority if a fair vote could now be taken, and a great many who use Shang-ti Bibles use Sheng-ling in their ordinary preaching, in their prayers and in their conversation. It will be hard for many of us to accustom ourselves to the change, and it will not be real pleasant at first to use Bibles with our favorite terms left out and changed for terms which possibly we may never feel are the best and most appropriate, but most of us will get accustomed to the change in the course of time, while the next generation will use the terms agreed upon without prejudice and thank God that we were given the grace to come to an agreement. I, for one, am ready to accept the Union Bible,

whatever terms may be decided upon, at least as far as I can now see. God speed the day when we may have it.

J. A. SILSBY.

A REPRESENTATIVE COMMITTEE
OF ARRANGEMENTS FOR
THE CENTENARY
CONFERENCE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: From the number of labourers scattered throughout China, and the multitude of questions thrust upon us about which we need to take counsel at the completing of a century's work, it is desirable to make the centenary conference a conspicuous event in the history of the Christian church. Everything should be done to ensure its being a grand General Assembly of Protestantism in Sinim.

The object of this brief communication is to urge the desirability of the General Committee of Arrangements being *representative*. We will consider

First. The Conference of 1877. In the year 1874, at a meeting of the Synod at Chefoo, the members of that body, together with "a goodly assembly of missionaries from the different parts of China" at this *then* celebrated watering place, being present, it was proposed to have a General Missionary Conference, and Doctors Nevius, Williamson and J. B. Hartwell were appointed a Provisional Committee. This Provisional Committee, after correspondence, called for the appointment of a General Committee of Arrangements, one from each of the coast provinces and one to represent the river ports, to wit, Messrs. Wylie, Douglas,

Butler, Muirhead, John, Mateer and Edkins.

Here was, first the Provisional Committee, then the General Committee of Arrangements.

Second. The Conference of 1890. In 1887 the Shanghai Missionary Association appointed a committee "to invite the missionaries of China to meet here at such time as may be decided upon and to elect members of a Committee of Arrangements." In answer to a circular the year 1890 was chosen. Doctors Williamson, Faber, Fitch, and Boone and Mr. Murray were appointed a Provisional Committee. This Committee "divided China into seven districts, each of which was asked to select a representative to act on the General Committee of Arrangements." Doctors Blodget, Nevius, John, Faber, Goddard, and Henry and Rev. C. Hartwell were chosen. The Committee, as finally constituted, consisted of Messrs. Faber, Blodget, Williamson, Hartwell, Stevenson, Fitch and Goddard.

Again there was, first a Provisional Committee, and then a General Committee of Arrangements.

Third. The provision for the Conference of 1907. In the Records of the Missionary Conference of 1890, pp. xlviii, xlix, under the head of "Report of the Committee on Union," it was ordered "that a Committee of Correspondence, consisting of seven members residing in Shanghai, be elected, whose duty it shall be to communicate with the missionaries *including provision for the next Conference.*" These six words are the authority for calling the next Conference.

Precedent, and especially the words "*including provision,*"

point to the fact that the Shanghai Committee is Provisional.

The advantages of a General Committee of Arrangements are :—

1. It creates enthusiasm throughout the provinces to be represented; it will secure more interest and a larger attendance.

2. A better program will be prepared by men in touch with the living issues of the day, varying as they do in diverse localities.

3. It "goes without saying" that a Representative Committee will be better able to choose suitable men to prepare the papers.

4. The gifted ministers at the great foreign metropolis of the

east would do well to be associated with a few active evangelists from the distant interior, and all the valuable labor expended will help to make the Conference a success.

5. A Representative Committee will tend to the unity of the Church of Christ in China.

The question, "Shall the General Committee of Arrangements for the Centenary Conference be Representative, or shall it be Local?" is a topic for discussion at the Missionary Associations at the October meeting.

Very sincerely and cordially,
HAMPEN C. DUBOSE.

Our Book Table.

The March number of the *East of Asia*, though late in appearing, is well worth waiting for, being very attractive and interesting. The illustrations strike us as being unusually good, and there is a variety and vividness about the letterpress that is well in keeping with the pictures which go to illustrate them.

The Vanguard. By James S. Gale. New York: Fleming H. Revell Company. Price \$1.50 U. S. Gold. For sale shortly at the Presbyterian Mission Press.

No picture of mission life and work has ever been published which is so true to life, which represents the pleasures and hardships, the unjust criticism of both natives and foreign business men who have never taken the trouble to examine into the successes and failures of the missionary, as this book.

It is a capital story. It is thoroughly interesting. It is true to both life and history. It is a good commentary on Korean

character. It neither tries to cover the faults of the missionary, nor cavils at the spleen of his critics.

The missionary should read it. Members of the foreign community should read it. English-speaking Koreans should read it. The tourist should carry it with him. The newspaper correspondent should not be without it. It will arm the defender and disarm the critic of missions.

I. T. H.

Geography of China. Vol. II. By Wong Hang-tong. American Presbyterian Mission Press. Price 60 cents.

This is the second volume of this useful work, and concerning it we can perhaps do no better than quote the introduction by Rev. S. I. Woodbridge. He says: "This volume of Wong Hang-tong's *Modern Geography of China*, which begins with the ninth Chapter, maintains the excellencies of the First Volume.

The author has taken care to secure the most recent information about the subjects treated, as well as to preserve the reliable traditions of the localities mentioned . . . This Geography will do much to correct the vagaries and exhibit the absurdities of such books as the *Shan Hai King*; it will, moreover, invalidate the preposterous claim of many native geographers, whose maps have been drawn from their own imaginations, that China occupies all the valuable land of our planet. . . . It will also be useful to the foreign student of Chinese; and any mission would do well to put it in its course of studies for missionaries."

RECEIVED FROM MACMILLAN &
CO., LIMITED, LONDON.

Aus dem Leben eines Unglücklichen.
By H. Hansjakob and edited by
Miss E. Dixon, of Girton College,
Cambridge. Price 2 shillings.

This is one of the German series edited by Prof. Otto Siepmann. Though the story is not especially interesting, the style is all that can be desired and the idiom is simple and natural. The notes are clear and full of information on German life and customs. In the back there is found a list of strong verbs, a vocabulary, words and phrases for *viva voce* drill, sentences on syntax and idioms for *viva voce* practice, and passages for translation into German. As an easy reader for first year students in German this book is most excellent.

Macaulay's *Life of Samuel Johnson*,
and *Life of Oliver Goldsmith*.
Both volumes are edited by H. B.
Cotterill, M.A., and are a part of
the series of English classics now
being published by Macmillan.
Price 20 cents.

These *Lives* were originally written by Macaulay for the eighth edition of the *Encyclopædia Britannica* and are familiar to all readers of English literature. However, these monographs, now edited by Mr. Cotterill, are made twice as charming by the very interesting explanatory notes which in each volume take up twice as much space as the text itself. These classics are very well adapted for the more advanced Chinese students of English.

COMMERCIAL PRESS RECENT ISSUES.

English Grammar (including Grammatical Analysis) explained in Chinese by Julin Khedau Yen-fuh. Commercial Press, Shanghai. Price \$1.20.

The Methods for Teaching Chinese National Readers. Nos. I and II. Prices 40 cents and 30 cents respectively.

Questions of the Time for the Good of China. By Dr. Gilbert Reid, with Preface by His Excellency Lu Hai-hwan.

Hygienic Physiology, based on the latest edition of Steele's Physiology. By Mr. Zia Hong-lia. Price \$1.00.

Elementary Arithmetic with Illustrations. Part I. Price 20 cents.

The Method of Teaching Elementary Arithmetic. Part I. Price 25 cents.

"Series" System of Language Study. Parts I. and II. By R. S. Anderson, of Soochow University.

ACKNOWLEDGMENTS.

The Report of the American Consuls on Opium in China. Published by the Anti-Opium

League in China. A list of five questions was sent out to the various American Consulates in China, and this pamphlet gives the answers.

Report of the Hildesheim Missionary Society for Blind Girls in China. Kowloon.

Second Report of the Committee on Medical Terminology.

Books in Preparation.

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify J. Darroch, 9 Seward Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date and over-lapping prevented:—

S. D. K. List:—

Translated by Rev. W. G. Walshe:—Growth of the Empire, by Jose; Citizen Reader, by Arnold Foster; Life of a Century, by E. Hodder; History of Modern Peoples, by Barnes; Prayer and The Prayer.

Translated by Miss Wu:—Noble Lives.

Translated by Miss Laura White:—Christmas in Different Countries.

By Rev. J. Sadler:—Winners in Life's Race.

Prepared for S. D. K.:—Anglo-Chinese Readers and a Chinese Primer, by Miss Jewel.

Commercial Press List:—

Newcomb's Astronomy, Adam's European History, Milne's High School Algebra, Burnet's School Zoology, Gray's How Plants Grow, Gammon's Manual of Drill.

Written by Dr. G. Reid for Commercial Press:—Comparative Governments, Fundamental Principles with citations of Chinese Treaties.

Geographical Terms in Chinese, European Constitutional History (for Educational Association.)

Green's History of the English People, translated for the Kiangnan Arsenal.

Educational Association List:—

Physiology. Dr. Porter (reprint.)

Epitome of History. Rev. P. W. Pitcher.

Introduction to Standard System of Romanization with Syllabary.

Primer of Standard System of Romanization.

Gospel of Matthew in Standard Romanization. (Printed by the British and Foreign Bible Society.)

Shansi Imperial University List:—

Universal History, by Myers.

Twentieth Century Atlas of Popular Astronomy, by Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

Evolution, by Edward Clodd.

History of Russia, by Rambaud.

Multum in Parvo Atlas of the World.

Biographical Dictionary, published by Chambers.

History of Commerce in Europe.

Text books of Tokio Normal School. Translated from the Japanese:—Arithmetic (two vols.), Algebra (two vols.), Mineralogy, Zoology, Physiology, Physics, Pedagogy (two vols.), Physiography.

Life of Spurgeon, by Rev. F. W. Baller.

Editorial Comment.

THE coming in of the Japanese and the disappearance of the Russians from Newchwang and the greater part of southern Manchuria has lifted a cloud that has hung threateningly for years over mission work in that part of China—if "part of China" we may still call it. While it is true that Russia has done little, so far, to interfere with the work of Protestant missions, it was felt that nevertheless there would surely be a change when the hour of her complete control arrived. There is no question that the Japanese will grant absolute religious liberty so long as they have control.

* * *

IN estimating the value or otherwise of school work in missions we fear that often too little consideration has been given to the *personal* element in the conduct of such schools. Some schools are not a success because they have been managed by those who have no idea of pedagogics, have no special adaptation to the work, and it may be no real love for it. Hence the work is done in a more or less perfunctory manner, conscientiously, it may be, but with no adequate conception of how to make a school a success. Failure is the result, and schools as a means of evangelizing in mission work are condemned instead of the man. The exigencies of mission work some

times place a man in charge of a school who has had no experience in such line of work, has no natural bent for it, and who would never have thought of undertaking such work if it had not been, as it were, forced upon him. It is a pity that it should be so, but where failure follows such courses, it is not fair to blame the system but the method. Fortunately now we have numerous illustrations of what good schools, rightly administered, can do for the good of the cause in raising up an educated ministry, furnishing enlightened teachers, and otherwise providing men who shall be elements of power in the regeneration of China.

* * *

WE have been pleased to receive such uniformly good reports of the meetings which have been conducted by Rev. J. S. Holden, at Peitaiho, Kuling and Mohkansan, and we have no doubt the same will be heard from Kuliang. All, so far as we have heard, speak of the spiritual uplift experienced and of the sound, practical and sensible manner in which Mr. Holden has held before them the greater possibilities in the Christian life and how to attain such. Criticism, if it existed, has been disarmed, and we trust and feel sure that a great blessing will accrue to the missionaries from these meetings.

THE Rev. J. Genähr writes to ask us to make a correction. The Life of Pastor Wong Yukchoe, as given in the last RECORDER, was written by Miss Helen Davies, of the London Mission, Hongkong, not by Mr. Genähr as announced.

* * *

A PERUSAL of the monthly exchanges we receive widens our interest in the work of our brethren and sisters in all parts of the world; increases our knowledge of ethnology, geography, and sociology; and deepens our faith in the gospel. Our readers frequently get the benefit of the good things in these exchanges in a somewhat indirect way; we propose in the following paragraphs to give succinctly some of the more prominent features of the exchanges lying before us.

* * *

THE July number of the *Baptist Missionary Magazine* is the Annual Report number of the A. B. M. U. The report covers 292 pages, is beautifully illustrated, and has a very good index at the back, thus making it a valuable addition to any missionary library. These reports are not at all dry and uninteresting, but every page lives with the recounting of obstacles overcome, superstition dispelled, civilization advanced, souls saved. We are so prone to confine our angle-of-vision to our own little corner of this great empire, or, at most, the Eighteen Provinces, not realizing what inspiration, sugges-

tions and help would come to us if we would but lift up our eyes and view the whole world-field of missions. It is such a view one obtains by perusing this annual report of one of our great missionary Societies.

* * *

ACCORDING to this report the American Baptist Union has in China 87 missionaries, 273 native helpers, 15 stations, 227 out-stations, 38 self-supporting churches, 4,259 communicants (656 added last year), 928 students, and with a total native contribution of \$8,237 (U. S. Gold).

This missionary Society is working in 7 countries, with a total of 102 stations, 1,929 out-stations, 520 missionaries, 4,249 native helpers, 117,031 communicants (7,431 added last year). Home contribution and gross receipts, \$779,539 (U. S. Gold).

The A. B. M. U. has also entered upon an educational forward movement and is making efforts to raise at least \$500,000 for a permanent endowment of the educational institutions of the Society. This is a departure in the right direction.

* * *

ACCORDING to "*The New Era in the Philippines*," by Dr. A. J. Brown, Protestantism has found a ripe field in the Philippine Islands. Within five years after the landing of the first Protestant missionary there are over two thousand adult Protestant Christians. They see that a Filipino is as

secure in his Roman Catholic faith as he was under the Spanish *régime* and gains absolutely nothing in a temporal way by becoming a Protestant, and yet the Filipinos continue to turn Protestants in ever increasing numbers. The primary causes for the rapid growth of Protestantism are: (1). The *preaching* of the gospel. The Roman Catholic priests did not preach, save on rare occasions. (2). The translation of the Bible into the vernacular. (3). The working of the Holy Spirit. The Protestant movement has sprung up in dozens of places apparently without human agency.

* * *

THE most inspiring mission field at present in getting converts is undoubtedly Uganda. Ever since 1893 when the new spiritual awakening began with Pilkington there has been a wonderful and continual harvest of souls. The accounts of this work in the *Church Missionary Intelligencer* are full of interest and give one glimpses of the great work accomplished in the heart of Africa. In the last number of the *Intelligencer* is an exceedingly valuable article on "Progress in Uganda"—valuable in that it presents not only the *encouragements* but also the *discouragements* in the work. It is only thus that one can get an adequate comprehension of the work in its entirety. In the first part of this article Bishop Tucker presents the

statistics for the past year, which are as follows (the corresponding figures for the previous year being given in parentheses):—

Native clergy 32 (27); native Christian lay teachers: male, 2,076 (1,847); female, 392 (352); native Christian adherents: baptized, 43,868 (35,897); catechumens, 3,324 (2,947); native communicants, 13,112 (11,145); baptisms during the year: adults, 5,492 (3,965); children, 2,829 (1,571); schools, 170 (49); scholars: boys, 13,846 (7,042); girls, 7,841 (5,527); seminarists, 542 (292). Native contributions, Rs. 7,029 (8,144).

The number of adult baptisms is very striking. However, the large number of infant baptisms is explained by the policy followed of baptising the children of heathen parents, provided Christian guardians could be obtained who would act as godparents, first receiving the written pledge from the parents that the child should continue under Christian training. For obvious reasons this policy has been abandoned. The decrease in contributions is explained by the Bishop; the natives last year contributing Rs. 6,000 towards the building of the new cathedral. This sum is not included in the above statistics. The Bishop also calls attention to the fact that in the last twelve months there were baptized in Uganda "more than half the total baptisms in the *whole* C. M. S. field."

After relating the transformations wrought by the gospel of Christ in the social, family and private life of the Baganda, the reader cannot but praise God for His saving power working so manifestly among this people. However it is but just to mention that there is immorality and intemperance among the "so-called Christians in Uganda," which constantly bring heavy hearts to the Christian workers there. Surely Satan is doing his best to fight the purifying power of the Holy Spirit, and it behooves us here in China to pray oft and much for these weak and tempted natives in far off Uganda.

* * *

THE statistics of Protestant Christian work in Japan for 1903 have been compiled and give the number of Christians as 51,141, not including over 4,000 enquirers. These are distributed among the various Protestant bodies as follows:—Presbyterian, 12,471; Episcopalian, 11,419; Methodist, 8,276; Baptist, 2,151.

* * *

A NEW magazine has lately come among our Exchanges. It is called "*The American Oriental*" and is published monthly in San Francisco. It was published during the first part of the year as *The Chinese Baptist* and was devoted to the promotion of the evangelization of the Chinese in America. But it has now widened its scope so as to embrace all oriental emigrants;

and will be undenominational. At the same time it is the aim of this organ to keep in touch with the foreign work out here at the front. There is a distinctive sphere of labor for such a magazine, and we trust that its aims may be realized.

* * *

THE Eleventh Conference Report of the Foreign Mission Boards of the U. S. and Canada, has just been received. To promote unity of purpose and policy and comity on the field, these annual conferences are invaluable.

At this conference a very valuable paper was read by Dr. Barton, of the A. B. C. F. M., on "The Preparation of Missionary Candidates and Out-going Missionaries." The paper is a digest of the replies of thirty-three American and British Societies and Boards. The conclusions are:—

(1). Mission Boards do not need to train missionary candidates in schools of their own.

(2). Special training schools are not called for except for the training of some women candidates and so called short-cut men.

(3). That special courses on the science and methods and philosophy of missions, comparative religions, pedagogy and sociology should be put in the curriculum of our denominational colleges and theological seminaries.

(4). Conferences between out-going missionaries and officers of the Boards would be of great value to the workers

abroad and a distinct economy in the conduct of the administration.

(5). Missions of various denominations working in a field or country where a common language is employed, could accomplish much in the way of increased efficiency in the

use of the vernacular if they would appoint a common committee on the vernacular to have the direction of the language study of all new missionaries.

(6). The vernacular should not be studied as a rule in the home country.

Explanation of Illustrations.

Dr. Edkins kindly supplies the following particulars:—

FIVE-PAGODA TEMPLE.

The Wu-t'a-si is a monastery a few *li* to the north-west of Peking near Wan-show-shan. * The five pagodas are placed on a seven storied terrace and the monastery, with its halls, refectory, chanting room and sleeping apartments is close to the five pagodas.

ASTRONOMICAL INSTRUMENTS.

The high terrace for astronomical observation on the east wall of the Tartar city was erected in 1296 when Kwo Show-king made some instruments of bronze, which were placed on the terrace. When Père Verbiest made the celestial globe, the quadrant, the astrolabe and the other bronze instruments shown in the photographs, the instruments made in 1296 were removed to the court below. The instruments of Verbiest date from 1674. They were taken away by the Germans in 1900 during the armed occupation of Peking by foreign forces. The instruments are now in Berlin.

Missionary News.

General Conference of China Inland Mission Workers in Shansi.

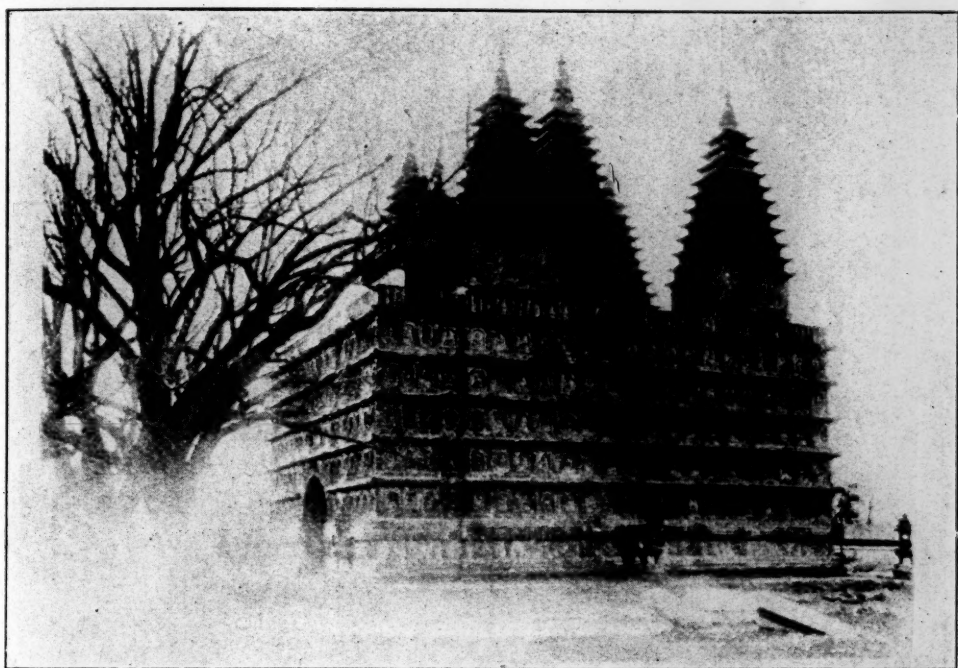
[Extracts from Report.]

Many friends throughout the world will be glad to hear of the Conference of Missionaries and Leaders in the Native Church, which met at Ping-yang-fu, Shansi, April 28th to May 2nd, 1904.

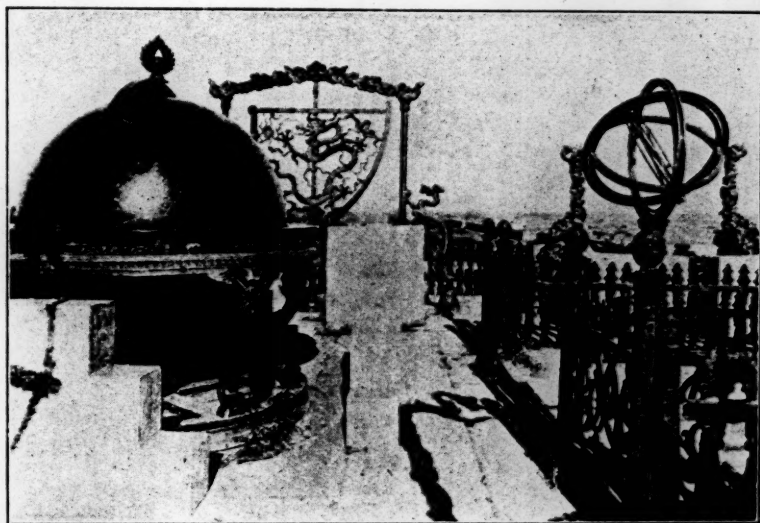
The occasion was in all respects a memorable one. Four

years ago the churches represented by the delegates had passed through the perils of the Boxer persecution, and now we met, in all, thirty-seven missionaries and over eighty Chinese officers and leaders to represent congregations which had so recently been scattered and called to pass through sorrow and trial, both by persecutions and martyrdoms.

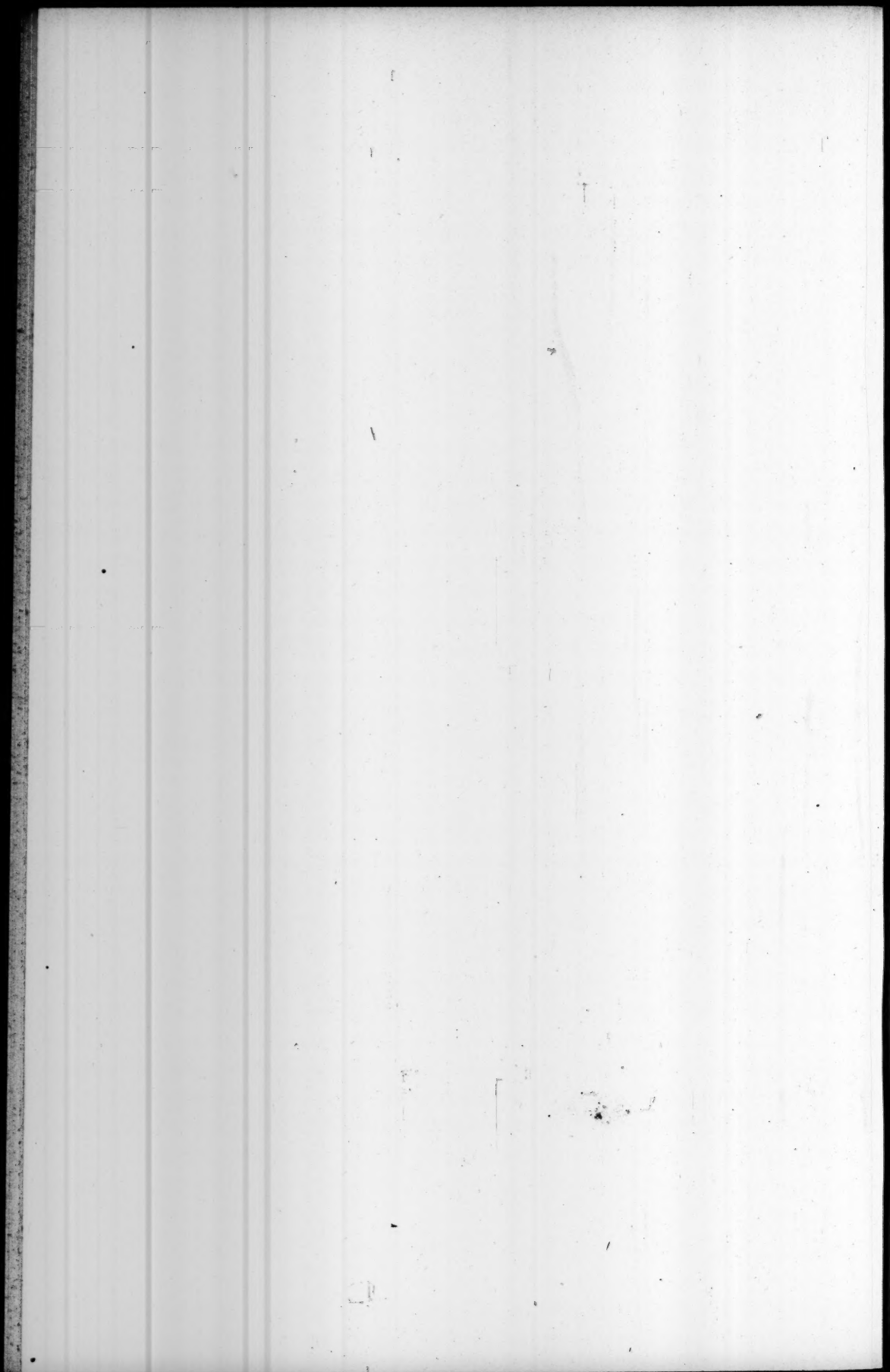
We gathered together from all the China Inland Mission stations south of P'ing-yao and north of



THE FIVE PAGODAS NEAR "WAN-SHOW-SHAN," PEKING.



ASTRONOMICAL INSTRUMENTS, IMPERIAL OBSERVATORY, PEKING.



Yün-ch'eng, and, it being the first time since 1900 that many friends had had the opportunity of meeting, there were many hallowed memories awakened as greetings were exchanged. We thought of those, now no longer with us, who had been prominent at such times in the past; we thanked God for those brought through great tribulation and spared to help us with their counsel and encouragement. That there were new workers to fill some of the many posts made vacant, we were glad; and above all, the knowledge that God had called us together under such circumstances—veritably a church alive from the dead—solemnized our hearts and increased the responsibility of the business of the Conference.

Our special object was to draw up a few simple rules which would be uniformly accepted by all the churches. Many meetings, both English and Chinese, were held each day for prayer and deliberation; and throughout the proceedings, even when the more difficult problems came up, the most cordial unanimity prevailed.

In the Conference meetings the first topic was "The Scriptural Form of Church Discipline, What is it?" After a very full and free discussion the following decisions were arrived at:—

(1). In as far as we understand the Scriptures, it is our conviction that the object of all church discipline is the restoration and not the punishment of the offender.

(2). That in the case of a brother falling into sin, every effort should first be made to secure his repentance in accordance with our Lord's teaching in Matthew xviii. 15-20 and St. Paul's instructions in Galatians

vi. 1 and 2, and also the spirit of St. Paul's action in dealing with the Corinthian church as manifested in his delaying as long as possible before taking extreme action. See 2 Corinthians i. 24; 2 Corinthians ii. 4 and xii. 20-21.

(3). That when all efforts to bring an offender to repentance have failed, it is essential that church action shall be taken (see 1 Corinthians v. 11-13) and that the action taken shall be in conjunction with the whole church. See 1 Corinthians v. 3-5; Matthew xviii. 17-18; 2 Corinthians ii. 6-7.

(4). It is also our unanimous opinion that the Scriptural form of church discipline consisted in the whole church withdrawing from all social intercourse and fellowship with the offender and not simply suspension from the Lord's table (1 Corinthians v. 11, 2 Thessalonians iii. 6, 14-15.)

In drawing up the church rules there was very free exchange of opinions.

During the Conference two evenings were spent in hearing brief reports of work in the churches represented, and many interesting facts were brought to light showing clearly that there is much to encourage in many places.

In discussing the various duties of church officers much stress was put on the importance of the church being guided to first recognise spiritual gifts in individual members and then to call to office where such gifts could be exercised for the benefit of the whole church.

In this connection attention was called to an office almost lost sight of, viz., that of "Evangelist" in the sense that the term is used at home. Here the name is generally used to denote a

man, paid with foreign money to help a foreign missionary, or work locally in connection with a church.

But there are now around us numbers of earnest Christians among whom may be found some possessed of rare power to influence others by their preaching. Such gifts should be looked for, and when found the church should be called upon to recognize them and set them apart for the work to which God has called them. Such an office needs a name, and the following among other terms were suggested: Toh-si, Suen-si, Chiang-si, etc., in place of the name "Chiao-si" appropriated at present by our foreign lady missionaries. The matter was left over, but we trust it may lead to much prayer on the subject, and raising up of some Chinese Moody or Whitfield. While discussing the above point, allusion was also made to the great importance of foreign workers concentrating their efforts on lines for which they have special ability and gifts. Were those by nature and grace fitted to evangelize, to concentrate their time and energies on that work, while others specially endowed with pastoral or teaching abilities were to use their talents each in their own line, more effective work might be done and probably fewer breakdowns would occur on account of endeavouring to fill a number of positions without the power of doing so successfully.

Altogether the Ping-yang-fu Conference was a most helpful and inspiring time and as we met and as we separated "we thanked God and took courage."

A. LUTLEY, *Chairman.*

R. GILLIES, }
A. TRÜDINGER, } *Secretaries.*

Estey Organs.

Mr. Evans writes us :—I very much regret that owing to an extraordinary demand for their goods, this Company has been very much delayed in getting out their stock in the last month or two, so that I have been unable to meet all the calls on this Depôt of late. I have, however, now the pleasure of announcing that this difficulty will be at an end in a few days, as the first consignment is expected directly, to be followed by two other large consignments, altogether bringing up the stock to upwards of one hundred organs, large and small, which includes several new styles not before placed on this market. I shall be pleased to send circulars illustrating the several styles, quoting prices, etc., to any who will write for same.

EDWARD EVANS,

*Sole Importer of Estey
Organs for China.*

September 1st, 1904.

Canton Notes.

Since my last batch of notes much has happened here worth recording. Several events have a melancholy interest. Death has been busy in our mission circle, and three promising young men have been gathered home just at what seemed to us the beginning of their life work. The many friends, throughout the empire, of Dr. and Mrs. H. V. Noyes will feel with them in the loss of their younger son. Of brilliant scholarship, high souled, and with a passionate fondness for missionary work among the Chinese, we all trusted he had a long life before him during which

to cultivate and exercise his graces and abilities. Having been born in Canton and spending his earlier years here, he had an insight into Chinese character and a grip of the colloquial which marked him out as peculiarly fitted for the work. Last August he returned to Canton after a year's teaching in Mill's Institute, Honolulu. At the time of his fatal illness he was preparing to return to the States for the completion of his theological course. But God had higher plans for His young servant, and after a few days of suffering he died of plague on the morning of May 25. His last hours bequeathed a priceless legacy to his sorrowing parents, brother and friends. He said he had looked forward to lengthy and useful service in China, but God's will was best and he was glad to depart and be with Christ, which was far better.

The American Presbyterian Mission has also lost a promising missionary in Rev. E. M. Scheirer, who was stationed at Lien-chow. He had only been a year and a half in the field. The same Mission has had to send home, owing to the ill health of the latter, Rev. and Mrs. Bruce, of their Yeung-kong station, who came out last year.

The Christian and Missionary Alliance have lost through smallpox one of their brightest young men—Rev. H. Zehr—who was stationed at Kwai-p'ing in Kwangsi province.

The lesson from God's providence in dealing thus with our mission community is difficult to understand in view of the great need. What God seeks in His missionary servants is spiritual efficiency, and probably these seemingly rude shocks are meant to keep us awake to the urgent

nature of our mission and the nearness of the eternal world.

The contributions to the Centenary Fund of the British and Foreign Bible Society received by the Canton Sub-agent—Rev. H. C. T. Burkwall—up to July 20th amounted to \$908.14. This is at least one-tenth of the sum collected from the whole of the empire and is evidence of a deep interest among both natives and foreigners here in the work of that noble Society. From July 2nd to 12th there was held in Canton a Colporteur's Bible Institute arranged by Mr. Burkwall. The total number in attendance was twenty-five, representing the National Bible Society of Scotland, American Bible Society and Book Lending Society, besides the British and Foreign Bible Society. Seven missionaries each contributed a series of addresses while nine native preachers gave valuable help. Five sessions were held each day; the morning session being always devoted to prayer and a review of the previous day's work. The Institute proved so valuable that the colporteurs themselves and all concerned, are anxious that it should be an annual function.

At present most of our missionaries are resting at Macao. During the months of July, August and September a series of Bible Conferences have been arranged and the meetings already held give promise of profitable gatherings.

The Canton Christian College is being removed from Macao to its proper place in the vicinity of Canton city. Temporary buildings are being put up, and the faculty expects to be in residence and ready for a start in the new location by the middle of September.

GEO. H. MCNEUR.

Diary of Events in the Far East.

July, 1904.

31st.—Sung-shu-kou occupied by the first Japanese Army.

August, 1904.

1st.—Russian reverse at Tang-tsuiling (25 miles from Liao-yang).

3rd.—The Japanese who left Ta-shih-chiao on the 1st instant in four columns, (the Russians firing from time to time to cover their retreat), occupied the line between Hai-chêng and old Newchwang at noon to-day.

10th.—Attempt of the Russian fleet to break out of Port Arthur. The Japanese intercepted, closing in from both sides, and a fierce naval fight ensued. The *Czarevitch* and a torpedo boat reached Tsing-tao in a battered condition; the torpedo destroyer *Reschitjelnij* put into Chefoo, from which place it was taken by the Japanese; the *Askold* and *Groszvoi* took refuge in Shanghai; the *Diana* is reported to have arrived at Saigon; the *Novik* was sunk off Saghalien; and the other ships returned in bad condition to Port Arthur. The ships putting into neutral ports have been put out of commission.

14th.—Naval battle off Ul-san, in which Admiral Kamimura attacks the Vladivostock squadron. *Rurik* sunk and other two damaged.

17th.—The commander of the Port Arthur besieging force sent to the enemy's outposts yesterday a parlementaire bearing a communication embodying the Emperor of Japan's wishes for the relief of non-combatants, and a letter advising surrender. These documents were handed to the chief of staff of the garrison. To-day the enemy's parlementaire came with a reply refusing both proposals.

29th.—The Japanese occupied Anshan-tien, about twelve miles south of Liao-yang, yesterday, and have since been pursuing the enemy. Two other armies are very closely pressing Liao-yang.

The Russian strength in the Liao-yang direction is reported to be about thirteen divisions. It is stated that An-ping and Tang-ho-yen, seventeen miles south-east of Liao-yang, have already been occupied by the Japanese; the enemy having hurriedly retired from An-ping, leaving much booty to the Japanese.

Missionary Journal.

BIRTHS.

At Tai-ming-fu, July 19th, the wife of Rev. HENRY C. BARTEL, S. C. M., of a son, Paul Henry Bartel.

At Kuen-cheo, Hupeh, July 22nd, the wife of LYDER S. KRISTENSEN, N. L. M., of a daughter, Ruth Magdalene.

At T'ung-chuan, Szchuen, August 2nd, the wife of EDWARD B. VARDON, F. F. M. A., of a son, Arnold Southall.

At Kuling, August 19th, the wife of Rev. W. REMFERY HUNT, Foreign Christian Missionary Society, of a son (Morrison).

DEATHS.

At Shun-teh, Chih-li, July 15th, MURIEL GRIFFITH, aged 9 months.

At T'ai-chow, July 19th, of cholera, ALFRED STANLEY, only son of

Stanley and Sarah Babington, C. M. S., aged 4 months.

At Kuan-cheo, Hupeh, July 25th, of cholera, ROBERT MORRISON, son of Lyder and Anna Kristensen, N. L. M., aged 2 years, 6 months.

At Chevalleyres Bevey, Switzerland, July 30th, JENNY, wife of Rev. J. Hudson Taylor, C. I. M., aged 61 years.

At K'eh-cheng, Shan-si, July 29th, Miss K. RASMUSSEN, C. I. M., of typhus fever.

DEPARTURES.

FROM SHANGHAI:—

August 6th, Mr. and Mrs. J. LAWSON and child, C. I. M., for Canada.

August 9th, Rev. H. G. C. HALLOCK, A. P. M., Shanghai, for U. S. A.

August 19th, R. C. BEEBE, M.D., M. E. M., Nanking, for U. S. A.

